APR 13 1931

The Christian Century

A Journal of Religion

The Changing Intellectual Climate

An Editorial

The Real Issue in Foreign Missions

By Kenneth Scott Latourette

"The Church Has Something"

By Donald H. Tippett

Christ in a Gas-Mask

By Clarence E. Pickett

Fifteen Cents a Copy—April 15, 1931 — Four Dollars a Year

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The CHRISTIAN CENTURY

April 15, 1931

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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The Office Notebook

This week we turn the Notebook over to the Rev. Arthur L. Miller, minister of the Union Presbyterian church of Laramie, Wyoming. "We have tried an interesting experiment with The Christian Century here in our church," writes Mr. Miller. "I thought you might be interested in knowing how the experiment came out." Interested? Of course we're interested. Say on, Mr. Miller!

"Over thirty families of our church subscribed for your paper the first of January. Each Wednesday evening since the first of the year we have come together for a supper and class at the church. We used The Christian Century as our text. The leader of the class would spend 15 minutes at the beginning of each session in reviewing the editorials in the current issue. Then some members of the class would review one or perhaps two of the leading articles of the previous week."

Well, Mr. Miller, what happened?

"The interest in the class was surprising. Our attendance was over 90 per cent of those who enrolled and the number of visitors increased each week. The members of the class were from all walks of life and all seemed equally interested. We had, among others, the head of the mathematics department of the university, the head of the political science department and another member of the department, a biologist, a professor in education, the owner and manager of a creamery, a hardware man, an editor, a life insurance man, and a railroad man."

No ladies, Mr. Miller?

"Among our women were college women and some with comparatively little formal education. But all mingled and discussed with equal interest. It was one of the finest things we have ever attempted and the class is enthusiastic about starting another such series of discussions next winter. I write you of this experiment in the hope that it may prove a valuable suggestion to other ministers."

In which hope we may say, confidentially, that we join.

Well, nobody paid Mr. Miller a thousand dollars to write that letter. But we have seen some churches that might gather a thousand dollars worth of valuable ideas from it.

Contributors to This Issue

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, APRIL 15, 1931 NUMBER 15

EDITORIAL

Chicago Frees Itself From Thompsonism

HOLDING their noses, thousands of Chicago voters entered the polling booths last week to vote for Anton W. Cermak for mayor, against William Hale Thompson. It was as repugnant a citizenly duty as the respectable electorate of Chicago has ever been called upon to discharge. It was indeed so repugnant that many equally good citizens found a less nauseous course in voting for Mr. Thompson himself. For years the city has looked forward to the moment when the reign of "Big Bill" would come to an end and the mayor's office would be filled by a citizen of such repute and character as this great city deserves. With the approach of that moment, however, no such citizen could be found who would consent to run. The reason appeared to be that in the case of the republican party the factional leaders would not unite upon any man whom they could not control, and in the case of the democratic party Mr. Cermak, the party boss, desired and took the nomination himself. The result of the republican primary was that the anti-Thompson vote was divided between two candidates, thus giving Thompson the nomination. The dilemma presented Chicago with a bitter pill to swallow, but the trusted leaders of the city's constructive forces rallied to Mr. Cermak, in the hope that by investing him with their confidence and support he might after election be amenable to their counsel as well as to that of his party monitors. He beat Mr. Thompson by a majority of almost 200,000.

Fears and Hopes for the Cermak Regime

MR. CERMAK is a native of Bohemia, born in Prague, the capital of the post-war state of Czechoslovakia. He came to the United States as a child and grew up in the mining region of Illinois, where he worked as a miner. For nearly thirty years he has been active in politics in Chicago, serving as alderman, member of the state legislature, and finally as president of the board of county commissioners, which office he now resigns. He attained absolute control of city, county and state democratic party affairs upon the death, three years ago, of George E. Brennan. Mr. Cermak has been an implacable foe not only of prohibition, but of all efforts to regulate the liquor traffic. As head of the minority party he developed a bi-partisan system under which the two party organizations divided the spoils of office. The chief fear which inhibits present enthusiasm is the probability that his victory will entrench in the city for years to come a partisan—perhaps a bi-partisan—machine more sinister than New York's Tammany. On his strictly personal side, Mr. Cermak will be a welcome relief from the buffoonery, the notorious assininity and the irresponsibility of Mr. Thompson. Whether he will stabilize the public school system and the disordered tax system, and make effective war on organized crime remains to be seen. With the special stimulus of the approaching world's fair, Mr. Cermak may give the city an administration quite different from that adumbrated by his political record.

Dramatize the Christian Opposition to War!

ATTENTION was drawn in these columns last week to the approach of the world disarmament conference, which is to convene at Geneva next February. It was pointed out that the outcome of the conference depends upon holding its purpose in steady view. It is disarmament, not preparation for war, which the nations are supposed to be seeking. And the one sure way of securing that end is by basing the negotiations on the presumption that the Peace Pact is actually in force. It is encouraging to learn, now, that the Federal council of churches has taken the lead in securing a general expression from the Protestant Christians of this country of their interest in the outcome of the conference. The World alliance for international friendship through the churches is also taking up this effort on a world-wide scale. If the members of the Roman Catholic church can be induced, by some method, to join in the appeal which Protestants will make, it should be possible to converge upon Geneva the practically unanimous desire of the Christians of the world for such a

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long step toward world peace. And that should be enough to insure the success of the conference! Arthur Henderson, Britain's foreign secretary, recently said that "the governments will do what the people want; if the peoples want disarmament they can have it; if they will exert their will they can compel results." What is needed now is some simple and dramatic method by which the Christians of the world can register their opposition to war and war preparations. Let the Federal council work out some one clear-cut thing that a congregation can do to express its peace convictions. Such a movement, starting among the churches of America, would spread throughout the Christian congregations of the world. And Geneva would harken!

Christians of Japan Protest American Movies

SEVERAL months ago an appeal to the foreign relations committee of the United States senate, signed by ninety Americans resident in Tokyo, was made public. The appeal asked for legislation to control the shipment of American films to Japan, as a protection to America's reputation in the far east. Now the National Christian Council of Japan—the body which coordinates the work of all the Protestant churches in the island empire—has written the Federal council of churches in this country begging it to "take every step possible to prevent the continued influx of undesirable American films into Japan." The letter in which the Japanese council approaches its American counterpart tells of a visit by its social welfare committee, composed entirely of Japanese, to the Tokyo police department. While discussing the destructive moral effects which the movies are having in the Japanese capital the chief censor of the police, a non-Christian, "stated that their greatest problem was with the films which come from America. He said that many of these films are highly detrimental to the morals of the Japanese people, and he hoped that the National Christian council could and would take steps to secure the stoppage of the coming of these undesirable American films." Now that responsible American citizens and responsible Japanese have both testified to the damage being done by this sort of foreign trade, how long will it be before the state department is granted some power over such a traffic?

The Reno Solution—Why Not?

THE trouble with this nation since the 18th amendment went into effect is that it is attempting to curb the natural desires and appetites of its people. At least, that is the conclusion of a large school of political philosophy. Lawlessness, it is contended, will persist as long as personal liberty is abridged. What this country needs is an end to pestiferous puritanism. It begins to look as though this sort of theory of government, so vehemently propounded in some quarters for so long, were at last to be tried in actual practice. Reno, Nevada, is apparently bent on attaining fame and fortune as the city in which there is no lid. Long known as the nation's divorce capital, Reno is now out to establish a new reputation. Not that it is giving up its old distinction. No, the recent action of the Nevada legislature, in still further liberalizing the divorce laws of the state, insures an increase in Reno's transitory population. And the attempt of one or two other states to compete with Nevada for this lucrative traffic has been promptly met by introducing gambling with full legal protection. But even this does not indicate the full genius of the western city in the field of social legislation. For the mayor of Reno, dismayed by the problem of the bootlegger—as so many other administrative officials profess to be dismayed—now comes forward with a proposal "to place a barrel of whisky on every corner and let everyone help himself." Well, why not? If lawlessness comes from the attempt to put some limit on the indulgence of the individual, and if the bootlegger is the result of the money to be made from providing for such illegal indulgence, what more logical or swift method for dealing with the whole question than free whisky on every streetcorner? To be sure, the mayor's plan, as he outlines it, requires a certain amount of taxation to provide for the municipal still which would produce the liquor. But why cavil over such an indirect and minor charge? The wets have been looking for an alternative to the 18th amendment on which they could agree. Why not the Reno plan?

A Trip That Should Not be Taken

DISPATCHES from India state that Mahatma Gandhi is contemplating a trip to the United States. It is not to be wondered at that the great leader of India's nationalists should consider making this country a visit. The invitations which must have come to him from America have doubtless been many in number and pressing in tone. A large number of people will be sincerely convinced that a visit from the mahatma would do much to interpret and commend to this nation a philosophy of life which western materialism needs to take into account. Gandhi, on the other hand, cannot be insensible to the benefits which might accrue to the nationalist cause from personal relationships established in the world's center of wealth. From both viewpoints it will be quite possible to make a persuasive case for the value of this proposed visit. Yet we are convinced that such a visit would prove a calamity. Mahatma Gandhi can go to London, as the official representative of the Indian national congress, and the official guest of the British government, to do an official piece of work, without suffering personal indignity. Despite the public excitement that will undoubtedly be stirred by Gandhi's presence at the round table, the official character of the event and his tremendous responsibilities will

overshadow him as an object of curiosity. Whatever the good intentions of his hosts, we do not believe that it would be possible for Gandhi to make an informal visit to this country without having that visit converted into a hippodrome. The very attempt of the mahatma to hold to his own self-imposed regimen would contribute to the unfortunate nature of the outcome. Gandhi stands for something too noble to subject him to the circus performance which press and public demand of visiting celebrities. For the sake of his international influence, he will be well advised to come to America only when he has a distinct mission here grave enough to protect him from the silly and insolent habits of a public which so easily turns heroes into curiosities.

Chicago Convicts a Gangster-Killer

THE conviction of Leo Brothers for the murder of Alfred J. Lingle by a Chicago jury has been widely heralded as evidence of the beginning of a process which is to redeem Chicago from gang terrorism. Is it? Most thoughtful citizens of the city would, if asked for their opinion, express extreme skepticism. It is hardly too much to say that the trial and conviction of Brothers has added to the public's general distrust of the workings of the courts. If, the man on the street argues, Brothers was the man who actually shot Lingle, what excuse can there be for such a verdict as was rendered—fourteen years imprisonment? A more complete case of first degree murder could not be imagined. The victim was deliberately picked from a crowd; the killer coolly tracked him down and shot him. If the jury believed that Brothers was the man who fired the shot, there was only one logical verdict. If it had any doubt as to the identification on which the state's case rested, the law specifically provides for the application of the benefit of that doubt. Moreover, the fact that Lingle was a reporter for the Chicago Tribune, and that that newspaper had publicly promised to follow this case until someone was punished for the killing, contributes to a certain sporting sympathy for the accused man. Chicago is hardly to be blamed for rejoicing that at this long last, after more than three hundred killings in connection with gang warfare, a conviction has been won. But no attempt was made to connect Brothers with the city's known gangs, or to bring into the open what the real interests must have been that determined the death of Lingle. And until justice penetrates behind the surface to these hidden but ruling interests, the process of wiping out the gangs can hardly be said to have started.

The Importance of Knute Rockne

KNUTE ROCKNE'S death in an airplane crash in Kansas has provided one of the major public excitements of recent months. Every daily newspaper in the United States was filled for days with news of the tragedy and comments on the career of Mr. Rockne. The two broadcasting systems carried the funeral services to a national audience. Here and there, voices are being raised in protest against this journalistic and radio emphasis on the death of the famous football coach. On the day when Mr. Rockne died, it is being pointed out, the capital of Nicaragua was razed by an earthquake, two thousand persons were killed, and among them were military and civil officers of the United States government, together with members of their families. Is it not a distortion to make such a catastrophe take second place, in the public mind, to the death of a man whose life, however worthy, was spent in the field of sports? No. We believe that the newspaper and radio emphasis given the passing of Mr. Rockne was not only justified in terms of public interest, but that it rested back on the actualities of American society in a way which needs to be understood. It is generally true that we are most interested in affairs which are close to us, and that our interest wanes as distance intervenes. But in this case there was more than the geographical element involved. Mr. Rockne was, whether Americans generally realized it or not, one of the half dozen conspicuous figures in the new period of commercialized amusement which has come upon this nation. With the widespread shortening of working hours, until the six-hour day and the five-day week are almost within sight, the use of leisure becomes one of our major social problems. Mr. Rockne was a leader in providing one popular form of recreation, and a worthy one. The national tribute which has followed his passing is an indication of the increasingly important part which all forms of amusement are to play in American life. The more important is it, therefore, to guard their social impact.

New Developments in the World of Radio

AGAIN, a single week brings announcements that may portend far-reaching changes in the field of radio. Dispatches from London on March 31 told of the demonstration of ultra-short wave radio sets which, while employing only one-half watt electric power and aerials less than one inch long, sent telephonic messages with perfect clarity between England and France. What the commercial effect of this invention will be is still to develop. But the fact that it makes possible broadcasting with such a minimum of equipment and power—in contrast with the half million dollar 50,000 watt stations now in use—and that it opens the possibility of a multiplication of useable air channels by many thousand times the present quota, indicates that basic structural readjustments in the whole field of radio may be just around the corner. Two days after the cables from London it was announced in New York that Mr. John D. Rockefeller, jr., and other philanthropists "contemplate devoting immense sums to lift the cultural level of radio, even

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to the extent of financing a $100,000,000 'adless' broadcasting chain." Thus at least one newspaper told the story. Investigation discloses little factual basis for such a report. It appears much more likely that all that happened was the announcement to the world of the approaching first annual meeting of the National advisory council on radio in education, which is described in an article elsewhere in this issue. There is reason to hope, however, that a man of Mr. Rockefeller's acumen, having once become interested in radio broadcasting from a cultural standpoint, will soon come to see that the value of such broadcasting is largely conditioned by the fact as to whether or not it is under commercial control or must meet the expediencies of commercial operation. Neither Mr. Rockefeller nor any other intelligent worker for social advance can go far into the American radio situation without discovering that the first question to be answered is this: Is radio to be nothing but an adjunct of big business?

Gandhi's Twenty-Four Points

At the final session of the Karachi conference, the working committee of the Indian national congress adopted a "declaration of rights." In this there has been formally set forth, under twenty-four heads, the ideals for an India governed as the nationalists would have it governed. The document is understood to have been written by Mahatma Gandhi and Pandit Jawarhalal Nehru. It was unanimously adopted. Mahatma Gandhi, as the representative of the national congress, will take it to London, where it will comprise the list of nationalist demands when the second round table resumes the task of making a constitution for the new dominion of India.

But this document is far more important than as merely a series of demands on the round table. It is important enough as that, to be sure. Every participant in the coming gathering in London will know from the start that success—which means a bloodless solution of the Indian question—will depend on the acceptability of the decisions reached to the masses that now support the congress. When the emaciated figure of the little ascetic walks into the council chamber and lays this list of clean-cut demands on the table, every participant will know that the outcome will be fixed by two factors—the extent to which the round table is willing to accept the congress demands, and the extent to which the mahatma intends to insist upon their acceptance.

Speculation has already begun to rage around the fate of these demands at London. Western newspaper correspondents, cabling from India, have inclined to belittle the importance of the document. It is, they inform the public, merely an instrument for bargaining. In it Mahatma Gandhi has caused to be inserted a maximum of points in order that, once the negotiations start, he may have plenty to give away in exchange for the few concessions that he regards as essential. We doubt whether any such interpretation of the document is justified. Mahatma Gandhi has never been a bargainer of that kind. There is nothing of the insincerity of the bazaar about his way of negotiating. If he presents these twenty-four points to Britain as points to be included in the new constitution, everything in his character and career indicates that he will make a determined fight for them.

Moreover, there is no clear reason why most of these points should be regarded as certainly unacceptable to the rest of the round table. Mahatma Gandhi will be dealing, it must be remembered, with a labor government. And while Mr. MacDonald's government has not swung very far to the left, there are not more than a half dozen demands in the entire list to which the labor party is not already committed in England. What it demands for its own part of the British commonwealth of nations it will have difficulty in denying to another portion. Even in the case of the half dozen points remaining, while these cover Indian conditions on which the labor party has no avowed policy, it is safe to say that an appeal by Gandhi to the rank and file of the party's membership would produce an overwhelming response in approval. No; it is altogether within the realm of possibilities that Mahatma Gandhi will leave London with the program of the congress practically incorporated in the new constitution.

But this, after all, is not the most significant fact about this program. Whatever happens at the round table, the national congress by the adoption of this program has placed before India, and so the whole orient, a picture of what a nation will be if placed under the control of the ideas that possess the Gandhi movement. Here, in other words, is the first definite picture of a nation in the new east that Mahatma Gandhi is struggling to bring into being. What is that picture?

As has been said, it is made up of twenty-four specifications. The first five of these might have been taken bodily from the bill of rights: freedom of association and combination, freedom of speech and press, freedom of conscience and religious practice, no disabilities on account of religion or caste, equal rights and obligations for all citizens. In the latter connection the congress declares for "no civic bar on account of sex."

The sixth point strikes directly at some of the worst social abuses that have grown out of the caste system: "Equal rights of all citizens in use of public roads, public wells and public resorts." To anyone familiar with Indian history the importance of this requirement will need no pointing out.

Points seven and eight again go back to the spirit of the American constitution: "The right to keep and bear arms in accordance with such regulations as may be required for public safety," and "Religious neutrality on the part of the state."

The next five points move squarely into the midst

of the present industrial situation. They commit the congress to a constitution guaranteeing a living wage, limited working hours, hygienic working conditions, "protection against the economic consequences of old age, sickness and unemployment," protection of women workers, including special provisions for maternity periods, prohibition of child labor in factories, and the right to form labor unions.

Then come such social specifications as these: reduction of land revenues and rents, adult suffrage, free primary education, reduction of military expenditures by one-half, reduction of civil service expenditures, with a maximum salary for public servants at the Indian equivalent of $200 a month.

The nineteenth demand, "Protection of native cloth by exclusion of foreign cloth and foreign yarn," will certainly be opposed at the round table. Point twenty, "Total prohibition of intoxicating drinks and drugs," will also draw fire. Whether point 21, demanding "No duty on salt," will be accepted it is impossible to forecast, but its chances are good.

The three final demands show that the government which the congress would set up would be regarded, in capitalistic countries, as well to the left. They would fix "regulation of the exchange ratio so as to help Indian industries," would place key industries and mineral resources under state control, and would give the state power to control all usury, direct and indirect. The latter provision is aimed to relieve one of the most obvious economic difficulties now weighting down the peasants of India.

Here, then, is the India which Mahatma Gandhi and his followers are trying to establish. The significance of such a program when spread before the eyes of the orient is beyond calculation. For in the orient, it needs to be remembered, two major methods of redressing the balances of world justice and order are now being pressed for adoption. The one is the method of Russia. It is a method of violence, of unremitting pressure, of the class war pressed to its bloodiest outcome. But this method is attracting the sympathetic attention of a large part of the far east, because it promises to attain the sort of ends which these peoples hold just and desirable. Now, in India, there appears the method of Gandhi. It is a method of peace, of moral suasion. But it promises to attain the same ends! It offers to the peoples of the east the hope of achieving all that Russia has set out to achieve, but without wading through blood. Gandhi's twenty-four points thus become, for the orient, the great alternative to the program of Lenin.

There is a significance in this program for the west, as well. Altogether too much of the occident is still thinking of the east in terms of "child races," "backward peoples," "undeveloped states," and the rest of the old jargon of imperialism. The very spectacle of Mahatma Gandhi in his loin cloth, holding his spinning-wheel, and meditating through his days of silence, has seemed to millions in the west to prove that such a land as India is an anachronism in the modern world. The west, with its high-speed mass production, has been sure that the program of Gandhi represents a hopeless attempt to hold back the wheels of progress.

To people who have been thinking in any such way as this, the reading of the national congress program should come as a thought-provoking experience. What right have western nations to complacency when confronted with a program such as this? Are not the ideals and purposes of the Indian nationalists higher than those of most of the west? This picture of the new India, as the followers of Gandhi declare it must be, is a picture that in many points will not suffer by comparison with the picture drawn by our own fundamental laws. And the adoption of such a program by the Indian national congress puts a new responsibility for clear thought and daring social leadership on the churches which continue to maintain that they have a missionary responsibility in that land.

The Changing Intellectual Climate

EVEN the layman who follows with earnest mind the movement of present day thinking is aware that we are on the threshold of an intellectual revolution. He may not be able to describe the change of which he is dimly sensitive, but he cannot escape the feeling that we are passing out of one epoch into another. The intellectual climate is being modified over an extensive area, so extensive as probably to include the entire outlook upon the world. In religion, such a layman's mood takes perhaps the form of dissatisfaction with orthodox liberalism and grows into a more or less conscious protest against its inadequacy and irrelevance. He feels that the promises of liberalism have not been fulfilled. On the contrary, the whole endeavor of the past half century to fit religion into the framework set up by the physical sciences seems now about to break down, and the liberal preaching which formerly was heard with zest and hope, begins to sound as stale and hollow as the old orthodoxy sounded a generation ago.

It is true that young ministers are still being turned out of the seminaries with no other intellectual equipment than that of this old-school liberalism, but they soon find that something has happened in the temper of the times which robs their preaching of much of its spice and power. The element of surprise can no longer be counted upon as the result of an attack upon the orthodox doctrines which held sway for centuries before the age of science came in. So long as the liberal preacher could shock his hearers by denying the verbal inerrancy of the scriptures, or the reality of certain classic miracles, or any of the historic doctrines which the church evolved on the basis of a static universe, the very shock had a kind of religious value. At least it produced a group who, after recovering from the shock, found fellowship in their sense

of superiority to the great mass of unemancipated believers.

Churches have actually thrived on this negative liberalism. But in large part the vitality of such churches has been parasitical. They have thrived by virtue of their contrast to and continued contact with the environing orthodoxy, rather than by any positive insight of their own upon which religious passion could feed. Their religious passion was not produced by their new conceptions, but was carried over from the main stream of orthodox tradition which they had abandoned.

This is not to say that the liberalism of our age of scientific enlightenment was wholly negative. Such an inference would be unjust to the brave spirits who have wrought faithfully to develop from the evolutionary concept a constructive religious message. But the use of evolution and the natural sciences as a basis of religious conviction and devotion issued in a romanticism from which the stern and tragic realities of the moral life fell away.

An optimistic faith in the natural goodness of man, and in his inevitable progress, resulted in the silent sponging out of moral distinctions. Instead of creating those inner tensions, which are the essential dynamic of moral progress and religious devotion, our romantic liberalism tended to relax and suspend all moral tension, resting the responsibility for progress upon our natural "urges" rather than upon our moral insights and choices. This shift of emphasis from conscience and freedom to natural instincts and impulses may for a time provide a basis for a religion, but such a religion cannot last. At any rate it cannot last as an ethical religion. It may adopt and wear the ritual of religion, but what soul there is in it is borrowed from an older day or from a surviving but unemancipated culture.

In a word, that kind of romantic liberalism is played out. In making this assertion no aid or comfort is being offered to fundamentalist orthodoxy. In the years of conflict between a theology based upon a pre-scientific world view and the facts brought to light by modern science, the battle has gone decisively against that theology. The medieval world view has gone. We never again can conceive of the universe as a three-story affair—a flat earth with a heaven above it and a hell below. Formulas which drew their concepts from this cosmic framework can never be reinstated. Doctrines based upon the presupposition of a legalistic relation between man on the earth and God in the heaven cannot come back. Doctrines woven out of the literal tissue of scripture texts cannot come back. On its intellectual side, historic orthodoxy is dead. And, except in the more backward communities, the controversy that once raged over it is dead also.

But there is more to those doctrines of orthodoxy than is represented by their intellectual concepts. They were carriers of *meanings*. Because we must let go the forms of the doctrines it does not follow that the meanings too must go. Words and concepts may change—they are bound to change. But the meanings of the doctrines may survive all such changes and be reclothed in new words and new concepts congenial to a wholly new world outlook. It is that which is beginning to happen in our time. It could not happen so long as our minds were under the spell of a science which assumed that the realities of things were found in their antecedents, or in their component parts. It could not happen so long as our science presented itself to us as a fixed and self-enclosed system of merely interacting forces and elements.

Up to very recent times science has assumed that its power to work backward in the process of evolution and disclose the antecedent stages and elements out of which things have come was its justification for claiming to discover reality. But now it is giving quite a different account of its function. Instead of approaching closer and closer to ultimate reality by this method the whole scientific world now sees that this method takes the scientist farther and farther away from reality into the realm of abstraction. Science now admits that a whole possesses a reality which is more than the sum of its parts; that things are what they have become, plus what they may yet become; that the evolutionary process is not just a rearrangement of elements, but a creative process issuing continually in new and richer realities.

This doctrine of emergent evolution has quite upset the earlier claims of science. The pretensions of science to be an explanation of the universe—and the only explanation—are giving way to more modest claims. Science is now content humbly to offer itself as an instrument or apparatus by which the creative spirit of man may cooperate with nature in further evolution—that is, in further creative activity. Science now sees itself as a great tool put into the hand of man by which he may build more stately mansions for his soul. What shall be the form and character of his mansions, how long they shall endure, and whether there be a cosmic Companion to share this habitation with him—these all are open questions so far as science is concerned. Man lives in a universe whose front door opens wide upon unimaginable possibilities, and science is his servant to help him realize them.

This new outlook may seem at first to justify the ethical romanticism which has been the dominant note of orthodox liberalism and which we have already characterized as religiously bankrupt. But it is just here that the ground is being prepared for a new realism in religion. The change in our intellectual climate is bringing with it not only a release from the deterministic clutch of mechanistic science, but it is focusing ethical attention upon man and the human social order as the supremely significant achievement of the cosmic universe, so far as we are acquainted with the universe. Man, with his responsible intelligence, is the highest goal that the evolving universe has yet realized. It is the highest, because in man the creative forces of the universe have found a responsi-

ble creative partner. His partnership is not determined: it is free. He can refuse to let the creative process go on; he can even destroy the painful gain of evolution that has issued in himself and in the beginnings of a society of his fellows. Or he can seek from the heart of nature herself the secret of its own creative purpose and cooperate with that purpose to bring it to fulfillment.

This brings us to the crux of religion. In stating it we are purposely rejecting the vocabulary of religion, although we believe that its full reality cannot be stated save in a religious vocabulary. The important thing for us to see is that the intellectual climate of our time has become congenial to religion, in that man and his society contribute the supreme reality in terms of which all other levels of evolution must be explained, as contrasted with the older view which required that man was himself to be explained by a descending scale of antecedents which were supposed to increase in reality the farther you receded from the human level.

This, we repeat, clears the way for a new realism in morality and faith. Without apology or intellectual embarrassment, religion has the right, in this intellectual atmosphere, to take man as he is. Science has no tribunal before which we must plead for intellectual permission to place the full responsibility of moral progress upon his conscience and his freedom rather than upon his naturalistic "urges."

But when religion does this, there is bound to be a re-emergence of many of those meanings of the Christian faith which found expression in the doctrines of the older orthodoxy. These meanings could not subsist side by side with the romanticism of evolutionary optimism. For religion cannot take man as he is without grappling with the harsh and brutal facts of his experience—his willful waywardness, his consciousness of guilt, his frustrations, his pain, his sense of being broken on a wheel of inexorable circumstance—in short, the whole tragic side of his relation to the universe, the side which romanticism blithely ignores.

It is the genius of religion to see man as he is, and to deal with the obscure and darker elements in him which other aspects of his culture ignore or cannot reach. With the renascence of humanistic realism, we may be sure that religion is about to enter upon a new era, in which the deeper meanings of the historic and dynamic faith of the past will re-emerge, albeit wearing garments appropriate to the intellectual climate of the new era.

VERSE

Worship

I WAS so formal and reserved
When kneeling down to pray,
Until a pink petunia
Showed me another way.

I learned to dance petition,
I learned to laugh a prayer,
And send my ecstasies of praise
Unhampered down the air.

ELEANOR SLATER

Prayer in April

GOD grant that I may never be
A scoffer at Eternity—
As long as every April brings
The sweet rebirth of growing things;
As long as grass is green anew,
As long as April's skies are blue,
I shall believe that God looks down
Upon His wide earth, cold and brown,
To bless its unborn mystery
Of leaf, and bud, and flower to be;
To smile on it from tender skies—
How could I think it otherwise?
Had I been dust for many a year,
I still would know when Spring was near,
For the good earth that pillowed me
Would whisper immortality,
And I, in part, would rise and sing
Amid the grasses murmuring.
When looking on the mother sod,
Can I hold doubt that this be God?
Or when a primrose smiles at me,
Can I distrust Eternity?

SARA HENDERSON HAY.

The Russian Icons

WE WHO love Beauty stand renewed, restored
By the impelling flame that lights the soul;
We who betrayed her cry for mercy, Lord—
Our sterile days demand at last their toll.

Here where the Icons glow we know ourselves
Timeless with Thee, outreaching sun and stars;
Here, man's eternal heritage returns
And in our hands and side we feel the scars.

These contrite posturings—our own alas!
Born of our self-abasement, knowing sin;
These bright archangel colors, flinging wide
The Holy Doors, where ecstasies begin!

This fierce white star above the dark abyss—
This somber flame—was Russia, here laid bare;
Deny the Icons, but the Soul remains—
Still doomed to exaltation and despair.

KATHRYN CULVER BRADLEY.

The Real Issue in Foreign Missions

By Kenneth Scott Latourette

SOMETHING seems to be wrong with the Protestant foreign missionary enterprise. Such, at least, is what is being said in many quarters. It is not only from outside the church that the critics come. These we have long had with us and will doubtless continue to have—or at least so long as missionaries display human imperfections and while there are those to disagree with the fundamentals of the Christian philosophy of life. It is, however, by those within the church that some of the most thoughtful and disturbing questions are being asked. Some of the ablest missionaries and administrators are declaring that the enterprise needs a thorough overhauling—that such measures as were suggested at the now famous Jerusalem conference were good as far as they went, but that unless they are followed by still more drastic study and action they are mere palliatives. Again and again in the columns of this journal a warning has been sounded, both by the editors and by contributors, that the enterprise as now conducted is on shaky foundations and shows signs of collapsing, and that radical reconstruction is necessary if it is to be saved. From many quarters the cry comes that the forefront of spiritual, moral, and social advance in lands to which missionaries are sent is passing out of the hands of Christians and is being taken by such men as Gandhi and by such movements as communism. Some of the more conservative Christians declare that the liberals have seized control of missions and that the driving power which gave birth to and heretofore has supported the enterprise has been lost.

A Bewildered Constituency

It is no wonder that the supporting constituency, besieged by such a chorus of questioning and disapproval, is bewildered and is dubious about the wisdom of sacrificing to continue a movement which is so widely challenged.

No one who really knows foreign missions will dare maintain that they are faultless. They have had and continue to have grave weaknesses and they make tragic mistakes, both of omission and of commission. Their program needs periodic reconsideration and modification. The changes demanded by the new movements which have affected the race the past fifteen or twenty years are little short of revolutionary and, hopeful as are the beginnings in many quarters, are far from having been fully made.

When all this has been said, however—and it must be said and continue to be said—the real issue may be missed. It is simply this. Will Christianity in its Protestant form—or in any form—endure anywhere? Ultimately a Christianity which cannot continue to grow in China, Japan, India, and Africa, cannot maintain itself in Europe and America. With important exceptions and modifications, the basic problems and movements which the church faces in Asia—and especially those newer ones which are giving both the enemies and the supporters of missions such concern—confront us also in the occident. Secularism, nationalism, the progress of industrialization, discontent with existing economic and political institutions, racial and class conflicts, the decay of traditional social and ethical systems, are worldwide phenomena. A failure to meet them in lands to which missionaries are sent means impotence to solve them in lands from which the missionaries go.

The Church At Its Best

This is the more so because the missionary probably averages higher in devotion, in native ability, and in education than the great body of the Christians who support him and even than the home clergy. Both the initiative called for to leave this country for life or a long period of years and the high standards for appointment set by the major mission boards would eliminate many not only of the laity in our American and European churches but of our clergy. It is a commonplace, too, that our largest mission boards would be much more progressive in their policies were it not for the certain knowledge—or the fear—that they could not carry their supporting constituencies with them. No one can talk long with a large number of missionaries and of mission board executives without being aware that in their frank and intelligent facing of the issues of the day they are far ahead of the rank and file of American Christians—both in the pulpit and in the pew. For the past two generations or more the Protestant churches of this country and of Europe have been giving the choicest of their youth to the missionary enterprise. In many aspects foreign missions are the church at its best. If, using the pick of the membership of the occidental churches, the enterprise cannot meet successfully the conditions in Asia and Africa, and if the present questioning, the slowing down of numerical growth abroad, and the decline in financial support are indications that foreign missions are beginning to wane, then the church in America and Europe is doomed.

Evangelicalism Goes Conservative

This appears to be especially true of Protestantism. Roman Catholic missions seem to be expanding—certainly if growth in personnel and financial support is a safe criterion. Roman Catholics may, therefore, be pardoned if in the present hesitation and perplexity in Protestant foreign missions they see support for their familiar contention that Protestantism is a passing phenomenon, an illogical half-way position between religious faith and religious skepticism, and that its disintegration is already well under way and its disappearance only a question of time.

Any one familiar with current religious life in our Protestant churches of the occident can easily mass evidence in support of this pessimistic analysis. On the one hand, the evangelicalism which has been the chief source of the vigor of Protestantism, particularly in the past century and a half, is being more and more confined to circles which are theologically conservative. This conservatism as some of us knew it in our youth—and, fortunately, as it still exists in many quarters—placed its emphasis upon repentance, faith, and a life born anew in moral and spiritual intent and power. Today conservatism seems to be moving toward a bigoted and harsh fundamentalism which is weak in its intellectual content and which stresses loyalty to a particular theology above sacrificial love. In Europe the swing appears to be toward older doctrines, with more substantial intellectual content, but with an admiring interest in the past which bodes ill for the future. On the other hand, the left wing of Protestant liberalism—at least in the United States—appears to be rapidly swinging toward a non-theistic humanism. At any rate, such is the impression which one gathers from contacts with many of the younger teachers of theology in our seminaries. This liberalism not only fails to produce missionaries in any numbers: it cuts the nerve of our religious life at home.

Institutions have a way of persisting long after the life within them has subsided to a flicker. It is possible, therefore, that Protestant Christianity, even if it is really approaching its demise, will go on for several generations on the momentum accumulated in past centuries. If it is dying, it will naturally be on its geographical periphery, where it is least firmly established, that its moribund condition will first be clearly apparent.

Where Protestantism Is Weak

As one continues to examine the situation the conviction grows that the problems in foreign missions and at home are of the same piece. Protestantism seems to be most vigorous in America in the small town, in certain of our rural communities where conditions of an earlier generation more nearly persist, and in the economic and social classes which have been least affected by the changes of recent decades. Certainly it is from these circles that most Protestant ministers and missionaries are recruited. It is in the great cities and among the day laborers in our larger industries and among our wealthiest classes and the groups socially and economically affiliated with them that Protestantism is least vital. It is in our most highly industrialized communities where the newer forces that affect the entire world are most potent that Protestantism seems to be losing ground. For example, in one of our moderate-sized New England cities, still a strong Protestant center, one real estate firm has recently sold three Protestant church edifices, and is endeavoring to sell three more, while Roman Catholics are erecting new buildings. That is not only because much of the population in this and other centers like it is Roman Catholic or Jewish: the Protestant churches are failing to hold those whose fathers and mothers belonged to their fold.

This impression of the weakening of Protestantism —at least in the United States—is borne out by other facts. There is the declining rate of increase and even the loss in church membership in some of our leading denominations. There is the progressive retreat of the churches from general education, first from primary, then from secondary, and now from higher education, and the secularizing—in effect when not in name—of many of the colleges and universities founded by Protestant bodies. It is well to remember that incomes are declining—not only for foreign mission boards, but for general denominational undertakings at home. In this day of the unified benevolence budget, home enterprises outside the local church suffer proportionately with foreign missions. There is reason to believe, indeed, that foreign missions are handicapped by being placed in the unified budget and help to raise the level of giving for home missions, and that if the local constituency were permitted or encouraged to give for them apart from home work they would be much better off financially. Witness, for example, the success of the Judson fund of the Northern Baptist foreign mission agencies this past year as against the failure to reach the goal of the general budget of that denomination.

Grounds for Hope

The picture is not, fortunately, entirely dark. He who looks can find grounds for hope both abroad and at home. The findings of the Jerusalem meeting, important though they are, are only one—although the most important one—of many re-examinations of the methods and program of Protestant foreign missions which have recently been made or are about to be made. Numerical gains in the Christian community continue in most lands. Even in China, where in totals of communicants Protestantism appears to have moved backward these past few years, there is the courageous Five Year movement for the increase in church membership and the deepening of the spiritual life. The Protestant groups in China, totaling all told a membership less than that of any one of the medium-sized denominations in this country, have a body of leadership which, small though it is when compared with the tasks before it, is still one of which any Christian communion might be proud. In Japan the Kingdom of God movement is one of the most hopeful spiritual undertakings in the history of foreign missions, or, indeed, anywhere in the Christian church: a church from which can come a Kagawa is far from spiritual bankruptcy. The Harris movement of a few years ago shows how Christianity has taken root in at least parts of Africa and at times is spreading independently of the missionary. In almost every land, in spite of perplexities, there are experiments, spiritual adventuring, and Christian lives of

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great nobility, both among missionaries and nationals, which prove that the gospel, far from having lost its power, is continuing to spread.

So, too, in the occident. Any one of us can call to mind scores of lives, both young and old, which display the fruits of Christian faith and show that the gospel has not lost its ancient power. New movements are appearing which are full of vitality. A facing of all the facts gives ground for optimism as well as pessimism. No optimist must be allowed to hide from our eyes, however, that real ground exists for grave concern.

The Need for Experience

Obviously, if the basic situation in foreign missions and in the home churches is one and the same, the solution for our ills must, in the last analysis, also be the same the world around. Clearly, too, the solution is not a particularly novel one—no matter how hard it may be of achievement. It is a revival of the basic Christian experience. What has given vitality to the church throughout its history—both in earlier centuries and today—is just this. It has been at the heart of the origin and persistence of Protestantism, although often mixed with alien and incompatible elements. It is what gave rise to foreign missions and is responsible for the continuation of that enterprise.

Fundamentally Christianity and Christian foreign missions are religious movements, issuing out of a sense of human imperfection and need, repentence, faith in a God who meets that need and brings about moral and spiritual renewal and growth, and the resultant new life with the joy and the hope that accompany it. Those who have found this new life inevitably wish to propagate it. They also wish fulness of life—economic, social, intellectual, and spiritual—for their neighbors and labor sacrificially to help bring it to them. If Protestantism, either in its foreign missionary enterprise or in the lands where it is now strongest, should die, it will be because this Christian experience has ceased to be reproduced in it and through it. If it continues to live and to grow, it will be because the experience is continuing to be propagated by it and through it. The hope that some of us have for Protestantism as a whole is based upon our observation that in every land where it is found there is at least some trace of this life and that in some regions this life is as vigorous as ever, possibly more than ever.

Institutions and movements are in themselves comparatively unimportant. If, however, they continue to be channels for this Christian experience, they are very much worth preserving and improving. Many of us who desire the perseverance of Christian foreign missions and of Protestantism do so because we believe that they are and may continue to be means of perpetuating this experience. If we wish them to go on, we can best help them both by discovering this experience afresh for ourselves and by seeking to make it effective in the complex and changing social, economic, and political environment in which we find ourselves. We must do both, but of the two the experience is primary and it is for its continuation that we must work and pray if the historic channels through which it has come to us are still to have significance for mankind.

"The Church Has Something"

By Donald H. Tippett

THREE HUNDRED men, most of them speaking with an accent that proclaimed that they had come to America from foreign shores, had been debating the merits and demerits of soviet Russia with vigor and not without a logic that revealed an understanding born of long and patient study—study that had carried them to books from which they quoted with such ease that no one who heard them doubted long their close intimacy with the literature of labor. They recited well the lessons they had learned from men who wrote on economics, on labor, on the radical movements of yesterday and of today, and dreamers in the crowd thrilled us again and again with their ultra-rosy pictures of tomorrow.

But their speeches revealed a knowledge deeper than that derived only from books. No one could listen to their bitter denunciations of the prevailing social order without becoming aware of the fact that he was listening not only to men who had read books, but more particularly to men who had suffered. Even when, occupied by painting beautiful pictures of an ideal but far-distant Utopia, they lost themselves to an ever present world of misery and thwarted purposes, they could not help but reveal to a bystander, even though only a casual observer, the fact that they were men who had learned many lessons, but none better than that of suffering.

Knowledge Out of Privation

From books they had acquired a philosophy which made it possible for them to penetrate the underlying causes of the ills of the laboring masses; from toil they had forged a weapon of understanding sufficiently keen of edge to cut deep into the thought of the evening discussion; suffering had tempered the steel of their logic to make it possible for them, from a knowledge garnered from experience, to expose with sometimes terrifying accuracy the fabric of a civilization so rotten at the core that its stench is beginning to nauseate and to stifle.

From contacts with life, supported by books mastered through slow and painstaking application, these working men talked, some on the liabilities and others on the assets of communism. It was not an altogether harmonious assemblage; there were "fireworks" in abundance. Even while the speaker was presenting his main address, and long before the meeting had been thrown open for free discussion, it was quite evident that the crowd was not unanimous in its agreement with the forum leader's opinions on present-day Russia. When finally the audience was given its opportunity to discuss from the floor the subject of the evening, the differences of opinion became articulate in an ever-increasing crescendo.

Red, Pink or What Hue?

Some there were who eloquently took issue with the speaker because they regarded him as a communist. They quite frankly and without the faintest trace of hesitancy charged him with being a propagandist for the reds, and hinted rather broadly that his income might be traced to Moscow. Others there were, however, who just as eloquently condemned the speech and the speaker on the grounds that he was no red—indeed, one of them insisted that only by the wildest flight of the imagination could anyone conceive of the speaker of the evening as anything more than a pink, and a very much faded out pale pink at that. Members of the proletarian party, one of the communist agencies in America, rose to the speaker's defense; they were loud in their praise of him, and took occasion frequently to point with pride to his statements. But why not? He was one of their organizers. Representatives of the workers' party, perhaps the most formidable communist group in America, on the contrary took issue with almost everything he said. They were vigorous, not to say vitriolic and abusive, in their adverse criticisms, not only of the speech, but also of the speaker.

It was rather patent from these heated differences of opinion that all were not equally convinced either of the overwhelming success or the ignominious failure of the experiment now going on in Russia. I am frank to admit that when the forum had concluded that night I, a layman who knew nothing of Russia and the revolution except what I had read, was baffled, bewildered, upset. And yet I could not deny the serious purpose that prompted these men passionately to argue for their positions. No academic discussion was this. These men spoke with a burning earnestness that tended to convince even when sound common sense seemingly had run out.

Ideas That Made a Difference

Moreover, they spoke with such sincerity and such vigor that they thoroughly persuaded me that regardless of whether they were right or wrong, they at least believed they were right and they spoke as if it made a difference, a very great difference, to them personally and to society at large whether their side triumphed or not. And I must confess that I, a churchman, could not refrain from wishing that some of my church members were as sincere and as concerned about the kingdom of God as these comrades were about the wellbeing of communism.

America Through Communist Eyes

I was inclined when I first heard these men lauding the achievements of the soviet to the skies, to waste a patronizing smile on their enthusiasm and to question their veracity. But somehow I could not summon a smile nor could I honestly challenge their veracity when, as again and again that night, they exposed the consummate corruption so prevalent in present-day America as to make many of us question America's right longer to consider herself a leader in the culture of the world. With repeated emphasis they stabbed my consciousness again and again as they exposed the widespread dominion of the racketeer in America.

One man, an unusually brilliant young Jew, observed that the gangsters in America were growing up; they were abandoning prostitution, gambling, and speakeasies to the corner cop while they were entering the more lucrative fields of banking, the courts of law, and municipal and even national governmental positions. To substantiate his statements he graphically showed how the banking laws had been openly violated and that men high in the political life of New York city were involved in its most recent bank crashes. He substantiated this statement by calling attention to the fact that general sessions Judge Francis X. Mancuso's connection with the affairs of the defunct City Trust company was responsible for the judge's forced resignation from the bench. He showed, too, how the now defunct Bank of the United States had taken up its abode in the heart of the "foreign" section of New York and had employed the name of the United States to convey the impression that this bank, like the government banks of the homelands of these foreign people, was state supported which, of course, it is not. He also showed by incontestable data that New York had been paying three and one-third times the assessed valuation for its school lots.

Substantiated Charges

Someone challenged this remark, and the young Jew produced a statement from the City Affairs committee of New York, of which John Haynes Holmes, John Dewey, Francis J. McConnell, Norman Thomas, Stephen S. Wise and Paul Blanshard are the chief officers. The statement revealed the startling facts that the city paid $9,221,799 for property which was assessed at $2,803,000, and that Ira L. Terry, a Queen's realtor and intimate friend of Maurice Connolly, had received at least $200,000 for his services as appraiser for the city. The committee's report pointed out further that Mr. Terry had almost a monopoly on school-site condemnation appraisals for the city in Queens. The young Jew who had presented these reports in the forum concluded by saying

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that it was outrageous to pay a political favorite $100 a day when advice from just as competent sources could be had from the city's regular assessors for $20 a day.

At this point in the discussion a dignified gentleman past middle age took the floor. I learned later that he had been an honored and respected judge in Russia in the days immediately preceding the revolution. He began his speech by saying that though he disagreed politically with the young Jew who had just spoken (and who, by the way, was an ardent communist) he was in complete accord with him in his contention that racketeering had gone in for big business. He then proceeded to reinforce what had been said by referring to the recent exposures which had revealed that men sitting in our courts had bought their positions on the bench and that other court officials, lawyers, bondsmen and policemen, as well as magistrates, had been involved in a system of bribery and graft in the women's court under which innocent women were railroaded to jail because they had not met the requirements of the vice extortioners, and guilty women had been freed after they had "come through" with the money demanded by the racketeers.

Comrade O'Brien

The Russian lawyer was followed by a man whose name, O'Brien, discloses his racial identity. Mr. O'Brien, or Comrade O'Brien, as he prefers to be called, smilingly introduced his subject by saying: "The day of miracles is not over. We have just heard an outstanding opponent of bolshevism agreeing with a young workers' party communist and now, still greater wonder, I, a member of the proletarian group, intend to agree with them both." The crowd laughed and applauded, and he hastened to add: "But I don't agree with either of them politically!" Very elaborately he proceeded to paint his word-picture of corruption in high places. He voiced the opinion that whereas a dirty democratic party was entrenched in New York, an equally iniquitous republican machine was on the throne in Philadelphia, while the politicians of all the parties in Chicago seemed to conspire to keep the windy city among the leading racketeer-controlled municipalities of the nation. "Why pay attention to vice extortion and judges buying their jobs and men in land rackets getting away with $200,000?" he said. "The gang is working higher up than that. Why, Al Capone and Jack 'Legs' Diamond are 'small shots' compared to an Ohio gang who can foist a Teapot Dome scandal upon an unsuspecting public."

Several times during the evening's proceedings, which, by the way, were being held in New York's Church of All Nations, men had made references to the church which were as complimentary as their references to some of our higher-up gangsters had been, but I let them pass because for the most part they had been such broad generalities that I had not felt justified in taking time to answer them. Then Harry Myer took the floor. Now you ought to know that Comrade Myer is one of the cleverest speakers and one of the most brilliant minds in the extreme radical movement in the east. He was an organizer for the I. W. W., and one of the officials in the Association for the Advancement of Atheism in America.

Comrade Myer's Speech

Comrade Myer started very abruptly by saying: "You men have been saying a lot of nasty things about the sky-pilots and the church tonight. And I don't intend to say anything complimentary myself, but I would like to ask a question. Can any of you men tell me where in New York, outside this church and Labor Temple (another church) and the Community church, anybody can get up and say anything he wants to say? Do any of you know of any labor headquarters or political halls where the enemies of those organizations can come in and say anything they want, even condemning the very organization whose hospitality they have accepted? Well, I don't know of any such. But here we are in a church, using its light and heat and equipment, and here we are too, calling it names, ridiculing it and pointing out its weakness and its failures. But when we go out, its sky-pilot will be at the door inviting us to come again next Sunday and do the same thing over. Now, it's nothing this sky-pilot and it's nothing any of the church's philosophers or teachers have said that bothers me. I can cross swords with any of them in the halls of debate and come away unscarred, but when the church opens its doors and, without any fear, lets us say all we want to against it, it convinces me that the church has something that no other organization I know of possesses."

I do not remember what else was said that night. Long after I should have been asleep I found myself saying: "The church has something the other organizations do not have!" And it took a communist and a member of the Association for the Advancement of Atheism in America to point me to this truth and it remained for him to pay my church what I have come to consider its greatest compliment.

Christ in a Gas-Mask

By Clarence E. Pickett

GEORGE GROSZ, a well-known German artist, recently published a collection of drawings, called "Backgrounds." They are a series of bitter sarcasms on war-loving Christianity and humanity's impotence against the spirit of war. One, for instance, "The Outpourings of the Holy Spirit," shows a minister in the pulpit, with a stream of bombs, warships, rifles and cannon pouring from his mouth. Another shows Christ upon the cross, wearing a gas-mask and soldiers' boots, instead of the crown of thorns, but with a small cross in his left hand. For this last picture Grosz was brought to trial in Germany for blasphemy last December.

He was acquitted. The court called in experts, not

only in art, but in religion. Half a dozen representatives of both Catholics and Protestants presented opinions, for and against. Among these was a spokesman for the Quakers, Dr. Hans Albrecht, of Hamburg, whose address showed the issue to be far greater than a mere picture—war and peace from the standpoint of Christianity. Such keen interest was aroused that the important Berliner Tageblatt printed Dr. Albrecht's opinion in full, and thus brought the question to the attention of the country as it has rarely before been presented.

The Quaker Position

Asking permission first to explain the standpoint from which he spoke, Dr. Albrecht said in part:

"The Friends—the Quakers—have never tried to formulate a 'teaching of God,' a dogma. They leave every individual free to formulate his own idea of God as is most vital to him—that is to say, as he himself inwardly experiences God. They exert themselves earnestly to follow the laws of God, as these have been revealed to us by Christ; and on these religious grounds they abjure war and violence. With them, therefore, there stands in the foreground, not a clearly outlined teaching of what God is, but the spiritual idea, the power, which, if we will, we can exert, and the actual working of this power through men.

"From the purely religious standpoint, there is only one God for all men, only one idea of God—that he is absolute truth—even though this finds many different expressions among men. This absolute truth is so far above all human knowledge and understanding that we, as human beings, can form no concrete conception of it. I do not believe that men *can* do violence to the reverence and honor due to such a God—that they can do violence to my individual religious feeling, the inmost relation of my self with God.

War Is Blasphemy

"If our criminal code threatens with punishment the defamation of a Christian church or other religious organization, or its manners or customs, then I see no possibility of an objective judgment, and just as little, if the defamation in question expresses disrespect for the form and content of the church's teaching. For in all this, we are concerned, not with divine truths, but with human institutions and ways of expression. And, moreover, where is the measuring-rod which shall prove that my religious feeling is right, and that of another wrong? *My* religious sensibilities are most deeply injured by war. How is this guarded against? War itself is for me a blasphemy against God. I take as my own the dictum of English Friends: 'War is blasphemy. I can not look God in the face, and at the same time direct a weapon against my fellow man.'

"Finally: there is in every man something of God, through which alone union with God is possible to man, as far as he strengthens this divine spirit in himself. And, according to my idea of the divine workings, God has revealed himself not only in Christ—though this is the highest revelation. God reveals himself to us now, daily. God can use any man as a channel for his revelations, whether he is outwardly and visibly a religious man in the customary use of the word, or not.

"Further, I believe that every religious experience is directly united with intuition. Religious experience is beyond our power of comprehension: it is something spiritual, elusive. Every truly artistic creation develops likewise from intuition. Every great artist is in a certain sense religious in his creative work. Nobody can say where is the boundary line between purely artistic and purely religious intuition.

"From this standpoint, which is that of my religious convictions, I judge the picture, 'Christ in a Gas-mask.'

A Modern Golgotha

"I firmly believe that there are really very few who see blasphemy in the picture. Recently a lady of our Quaker circle said: 'I wish that George Grosz' picture might hang upon the altar of every one of our churches, as a stinging reminder of our present-day Golgotha.' This was during general discussion in a public meeting at which two-thirds of those present were not Friends; yet there was no opposition.

"I had not before known George Grosz. I do not know whether or not his inner life is religiously directed. But this seems to me quite unessential. According to my own religious experience and my own conception of the workings of God, there speaks from his picture such a great intuition that I cannot possibly doubt its being a divine warning to us to halt in our ungodly doings. Nothing of his message for humanity has been taken from this pitiful, crucified Christ, who has hungered in a world at war. The light of eternity still streams over him; even in death he holds high the symbol of the cross; but on the head of him who bears the sorrows of the world, men have set a gas-mask instead of the crown of thorns, and they have drawn soldiers' boots upon his feet. The picture casts at the world the fearful accusation: 'What have you done to me? I brought you kinship with God, brotherhood, peace, and you have harnessed me into your war machine. I preached love to you, and you have juggled my words into false meanings, and you use in my name all your murderous tools of flame and poison-gas!

"From this picture speaks the artistic intuition of a deep religious idea. It is an 'Ecce Homo,' a soul-shaking appeal to free Christ from his bondage to human frightfulness and degradation. While the other pictures of the series are directed against definite facts and individual men, here is an idea which shows the sufferings of Christ for men, and his desertion by men. It should stir and arouse every one of us. It is a terrible warning, which we dare not pass by. There is no trace of blasphemy in the picture, even if I wished to find it. On the contrary, it is God's tremendous accusation of the blasphemous deeds of man."

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Culture as a Business Sideline

Sixth Instalment—The Freedom of the Air

By Paul Hutchinson

IF THERE were space, I would like to write at length as to the possibilities of educational broadcasting, particularly for adults. From the beginning, radio workers have been fascinated by the possibilities in this direction. Today, technicians will talk by the hour of what may be done when television is made generally available—an achievement that they expect within the next few years. Add visual demonstration to the oral instruction and there is no reason why this form of teaching should not be as effective as that in any classroom.

But it is not necessary to wait for the perfecting of any new devices to make this type of non-commercial broadcasting of social importance. Already in various European countries the thing is actually being done. Anyone who has studied the educational policies of the British Broadcasting corporation, for example, with the courses sent out from Savoy hill, London, being supplemented by written instructions in the periodicals prepared for that purpose, and this in turn supplemented in many localities by explanations furnished by a local teacher or by discussion among a group of listeners, must have felt a fundamental seriousness of approach to the use of this new medium, coupled with a determination to apply its values to the public good, which goes beyond anything so far dreamed in this country.

"In Germany and Austria, the effort is equally intelligent and comprehensive. Radio in both these countries is closely connected with the libraries and museums, and their resources, both as to personnel and information, have been drawn upon heavily. In Austria, they have even given 'illustrated lectures' on the air, the drawings or photographs being published in special periodicals and distributed in advance by mail. The same story can be told of other parts of Europe. The Scandinavian countries do a large amount of educational broadcasting. In Russia, with her large illiterate population, the radio is Moscow's chief reliance for the dissemination of news, general information and, of course, the unceasing flow of communist propaganda. There are only four countries in all Europe which have tried, even half-heartedly, to follow the American example and permit people with something to sell to monopolize the air. These are the Netherlands, Belgium, France and Spain, and in none of these does radio play any important part in the life of the people."[1]

2.

The most important radio educational experiments so far conducted in the United States have all sought to supplement classroom instruction. Mr. Damrosch's courses in musical appreciation began, it is true, as evening features intended for a general audience. The response, according to N. B. C. officials, was overwhelming. But the educational feature of Mr. Damrosch's radio performances has now been transferred to the morning hours, and so been practically restricted to school children. This is not to minimize the value of presenting such material to school children. But it is to deplore the policy which has taken such cultural stimulation away from adults and left them Mr. Damrosch as merely the leader of an orchestra playing in support of Floyd Gibbons' ecstatic accounts of the wonders of the General Electric company.

The other two examples of radio education that can be named as clearly important are both purely classroom affairs, and have been such from the beginning. The first is that broadcast under the direction of the department of education of the state of Ohio. It has as its presiding genius Mr. B. H. Darrow, and as its principal educational advisor Prof. W. W. Charters of Ohio State university. These men, supported by an appropriation from the Ohio legislature, and drawing heavily on the teaching corps of Ohio State, have worked out a regular schedule of instruction, mainly intended for grammar schools, but in some cases for high schools. This program comes on the air for one hour every afternoon in the school week. It is estimated that approximately 250,000 pupils listen regularly to some of the courses thus broadcast.

The American school of the air represents the first attempt to do much the same thing that has been done in Ohio, but on a national scale. This is broadcast at 2:30 daily (eastern standard time) over 42 stations of the Columbia broadcasting system, and is sponsored by the Grigsby-Grunow company, manufacturers of radio receiving sets. The curriculum includes story telling for the lower grades, music and music appreciation, correlated with history and geography for the intermediate grades and junior high schools, history and American literature for the junior and senior high schools, current events and vocational guidance.

All this is encouraging. It does not, however, get at the roots of the issue which we are trying to study here. The foregoing examples are of educational broadcasting during hours when there is little commercial call for the air. And, in the case of the Damrosch and Grigsby-Grunow broadcasts, it is educational broadcasting under commercial auspices. A definite commercial advertising motive is involved. There is absolutely nothing in the results achieved from these experiments to modify the judgment expressed by Mr. Armstrong Perry in his report to the

[1] The New Republic, August 13, 1930. Since this appeared, France has adopted the policy of non-commercial radio control.

Wilbur committee: "The control of educational broadcasting at its source appears to be the most important element in education by radio at this time. The officials of public education have not found it possible to control educational broadcasting completely except where they controlled the broadcasting stations from which the broadcasting was done. Experience has shown that schools and colleges of the air which were dependent on commercial broadcasting stations were in much the same position as a public school housed in a privately-owned building from which pupils and teachers might be excluded at the will of the owner, with the difference that it is easier to find another building for a school than another broadcasting station for a school program."[2]

Add to this the complete failure to make adequate or intelligent use of the radio in adult education, because of commercial demands upon the hours when an adult audience might be built up, and the conclusion of the New Republic is explained: "Broadly speaking, the radio in America is going to waste. How shall it be salvaged—and by whom?"

3

Before concluding the discussion of this aspect of the radio situation it is necessary to turn aside at this point to consider one of the most significant and dangerous recent developments in connection with educational broadcasting. As has been said, everybody who has thought about this subject at all has become aware of the enormous possibilities of disseminating information, which is to say propaganda, by this medium. Although little has been accomplished so far, and almost nothing except under commercial auspices, the possibilities for the future are absolutely without limit. It therefore becomes of major importance to discover whether there is to be a guarantee of adequate and unfettered facilities for competent non-commercial broadcasting, or whether all such facilities are to be, in the final analysis, under the control of big business.

Soon after he became secretary of the interior in President Hoover's cabinet Dr. Ray Lyman Wilbur became aware of the reality and importance of this problem. Dr. Wilbur has never been known as an opponent of the big business interests. Indeed, as these words are written he is under heavy fire for his alleged bias in favor of the very superpower interests that are so tightly tied up with the ultimate control of R. C. A. and its subsidiary N. B. C. But Dr. Wilbur is also an educator, and he approached this question instinctively from the educator's standpoint. It was with his approval, therefore, that the federal commissioner of education, Dr. William John Cooper, formed the advisory committee on education by radio, secured funds for the extensive study of educational broadcasting which was undertaken, and brought in its report.

The Wilbur committee has been, therefore, primarily an educators' committee. With federal encouragement it has sought to see this situation as competent educators see it and to make recommendations for the future which would commend themselves as sound educational theory and practice. The large broadcasting interests have been represented in meetings of the committee, but the dominant voice has been that of the educator. While none of the recommendations of the committee can be taken as particularly radical, it has manifested a great deal of uneasiness over leaving control of broadcasting facilities in commercial hands.

An informal "conference on radio educational problems," held in Chicago on October 13, 1930, under the chairmanship of Commissioner Cooper, and attended by 53 representatives of educational and other institutions and societies, adopted a resolution calling on congress to "enact legislation which will permanently and exclusively assign to educational institutions and government educational agencies a minimum of 15 per cent of all radio broadcasting channels which are or may become available to the United States." The department of the interior has given no official cognizance or endorsement to this request. But it looks as though the policy of this department is tending toward support of the proposal to seek congressional action to reserve a certain proportion of broadcasting wave-lengths from commercial appropriation.

Since the department of the interior thus became interested in the reservation of radio facilities for non-commercial purposes, however, another group has entered the field. This is the American Association for Adult Education. Its field representative, Prof. Levering Tyson of Columbia university, has made the study already quoted, "Education Tunes In." And the result of its interest has been the formation of a National council on radio education, with a budget of $50,000 a year, Professor Tyson as the executive head, and a membership that includes many educators, foundation executives and editors, as well as Mr. Owen D. Young, Mr. Everett Case of the N. B. C., Mr. Ralph Hayes, former assistant to Will Hays and now vice-president of the Chatham Phenix bank of New York, Mr. Frank B. Jewett of the Bell Telephone laboratories, and Mr. French Strother, confidential secretary to President Hoover.

The fostering body of this new council, the American association for adult education, represents an attempt to "regularize" the work being done in a field which is still largely experimental. It is a Carnegie endowed body. Likewise, the $50,000 with which the Tyson council is to operate is to come, it is announced, from Carnegie and Rockefeller sources. A large number of the other big foundations are represented in its membership. It has already become clear that one principal purpose of the Tyson council is to offset the proposals of the educators who have been meeting under the auspices of the department of the interior.

The position which the Tyson council has assumed

[2] Report of Advisory Committee on Education by Radio, page 66.

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can be summarized as favoring the continuation of radio broadcasting under commercial control, but with the facilities of the great commercial chains placed at the disposal of such educators, educational bodies or other educational influences as may seem to the council to represent the "official" educational point of view. The body opposes the "reduplication of facilities" which it holds would be required if there were important non-commercial broadcasting stations. It thus supports the conception which Mr. Young seems to believe will dominate all phases of American life in the future—a business control of monopolistic nature, but benevolently exercised in behalf of the public good.

The federal radio commission, as at present constituted, is in sympathy with the Young-Tyson point of view. It is encouraging to find that the department of the interior, despite the tremendous pressure that must have been placed upon it, still allows Commissioner Cooper to continue his efforts to secure a definite reservation of a few radio air channels from commercial control.

4.

Mr. James G. MacDonald, chairman of the Foreign policy association, has sought to draw public attention to the importance of the decisions soon to be made regarding the control of broadcasting by drawing a parallel with the development of the movies. "A generation ago," Mr. MacDonald has pointed out, "the educationalists missed their opportunity to help save the movies from cheap sensationalism. They as a group seem unconcerned with the probability of missing a similar opportunity, which may never recur, to help make the radio what the movies might have been."

That the radio is being sensationalized and culturally degraded by the demand of its commercial supporters for increasing advertising value, is all too sorrowfully apparent to any discriminating listener. The requirement, frequently voiced by N. B. C. officers, that radio education shall first of all cultivate "showmanship," is leading directly to that bankruptcy of cultural values so blisteringly exposed by Professor William Orton of Smith college in his article, "The Level of Thirteen-Year-Olds," in the January, 1931, issue of the Atlantic Monthly. "No one would maintain," writes Professor Orton of the undeveloped minds that avowedly set the standards for commercial programs, "that this mass is not entitled to its fair meed of distraction and entertainment. . . . But where the thought of it and its demands dominates and colors all other activity, civilization itself may ultimately be in peril."

But over and above the responsibility which rests upon them to protect this new medium of public instruction from cultural prostitution, the public-spirited educators of the nation need to see that they have another responsibility, such as the discussion in this chapter has tried to point out. Unimportant as they now are, the educational broadcasting stations represent the only considerable portion of the broadcasting facilities of this country which have not come under big business control. Undeveloped as they still are, programs for radio education represent the only considerable part of the radio fare which is not yet fully under commercial auspices. It is altogether likely that unless the educators can be rallied to demand from the government a permanent allocation of a reasonable portion of the broadcasting facilities of the country, to be used without any reference to the desires of commercial interests, the organization of the industry in rigid forms—soon to occur—will find the dream of Mr. Owen D. Young realized, with the broadcasting of any material to a national audience dependent upon the good will of a commercial despotism.

(To be concluded)

BOOKS

The Curse and Cure of Inequality

EQUALITY. *By R. H. Tawney. Harcourt, Brace & Company, $2.25.*

NO ONE who remembers "Acquisitive Society" and "Religion and the Rise of Capitalism," will need to be told that a discussion of "Equality" by Tawney has both the importance of a keen and constructive treatment of social facts and the charm of a piece of genuine literature. The latter characteristic will be obvious to the most casual reader. Even before he discovers that Tawney can think, he will have it borne in upon him with conviction and delight that he can write. Economics would never have been called the dismal science if its earlier practitioners had been gifted with such style and—what is of even more consequence—with such adequate realization of the relation between economic facts and cultural and human interests. This volume is indeed not so much an essay in economics as in economic humanism. Its primary purpose is to put economic considerations in their proper place.

The more advanced countries of the world, having achieved something, though by no means everything, in the direction of political equality, have with the development of capitalism become all the more deeply entangled in economic inequality. But cure of this condition requires not an immediate redistribution of wealth or income but a fresh rationalization of the whole social system. The trouble is not merely that there are inequalities of fortune, but that the inequality complex has become a sort of religion from which we need to be converted. The most urgent demand is not merely for an increase in income for the economically depressed, but a realization of the value of equality itself as a social good.

Perhaps the point where Tawney's argument impinges most sharply upon current American ideas is in his cogent insistence that "equality of opportunity" offers no solution to the problem. If the reader will recall at this point certain recent edi-

torial comments in this paper on the President's King's Mountain speech and other recent utterances which appear to exalt the ideal of a fair fight for social and financial preeminence, he will have an exact definition of the point here at issue. Equality of opportunity and equality before the law—admirable as they are in themselves—serve as lightning rods to protect the actual economic and social inequities from the thunderbolts of popular criticism. In the present state of the world, what we have is a condition not unlike that of a wrecked ship with a thousand passengers, and lifeboats for one hundred. In such a case it is doubtless much fairer if every passenger has an equal chance to fight for a place in a lifeboat than if the seats are all reserved in advance, but the result in either case is that nine hundred people go down. Equality of opportunity in the face of such catastrophe would probably not satisfy the idealism of the enlightened and disinterested spectator.

What Tawney is trying to do in this book is to make clear the necessity for a kind and degree of equality which do not yet exist anywhere in the world and to suggest certain practical steps which, as an expert economist, he believes can be taken in that direction. The remedies proposed are two-fold: first, the increase of the social services performed by the state for all of its members and financed by increased taxation; and second, such agencies as trade unionism and industrial legislation which may limit the ability of one group to impose its will upon another by economic pressure and may thus mitigate the inequalities of economic power. It is to the first of these remedies that he devotes most attention. Those who are in a state of chronic alarm lest social unrest should drive the masses into some sort of Russian radicalism should be duly grateful for suggested remedies which involve no upheaval and no destruction of individual initiative or private property.

The book deserves a wide and thoughtful reading not only for the practicability and flexibility of the specific programs which it recommends but for the sane spirit in which it advocates them and the broad humanitarianism which furnishes the motive. And besides all that, as I said before, the man can write in a style that will command the interest and admiration of even the reluctant reader.

WINFRED ERNEST GARRISON.

The Jew in America

A HISTORY OF THE JEWS IN THE UNITED STATES. *By Lee J. Levinger, Union of America Hebrew Congregations,* $1.50.

THE director of the Hillel foundation at the University of Ohio, Dr. Lee Levinger, has brought together, in acceptable fashion, the main facts of historical interest in the development of Jewish life in America, from the first settlement of the Jews in Spanish America in the first century and a half after the discovery of America, until the present time. The book is written without any attempt to give the reader any biased point of view regarding the Jews as an element in the growth of western life. It is quite objective. Originally intended as a textbook in the high school department of the religious schools, it really turns out to be a very good reference book for anyone's library. It is a mine of information regarding the life and the achievements of the Jews in the western world, particularly of the Jews in the United States. It is a timely volume, and ought to be worth much to those who are not familiar with Jewish life, and yet find it necessary at times to acquaint themselves with its facts. The book—although there are some unimportant inaccuracies here and there—ought to find a place on the shelves of every minister who wants to be *en courant* with the larger life in America. His chapter entitled, "A Bird's Eye View of American Jewry," is particularly good.

G. GEORGE FOX.

Books in Brief

THE NEW LIBRARY. *Jonathan Cape & Harrison Smith.* $.60 *per volume.*

This series of small books on great subjects at a low price will command the interested attention of readers who are predisposed in favor of books that can be slipped into a pocket. The themes are widely varied and the authorship is impressively authoritative. Kenneth Saunders, for example, writes the volume on "Buddhism," G. G. Coulton on "The Black Death" and its effect upon the civilization and history of medieval Europe, F. A. E. Crew on "Heredity." Sir Sidney Low's "Indian States and Ruling Princes" stops short of the last round table and ends in the classic imperialistic fashion with dire forebodings of what would happen "if British bayonets were withdrawn"; not so good. Westermarck's "Marriage" here appears in a cheaper form than before. "Scouting and Youth Movements" is by Sir Robert Baden-Powell, founder of the scouts and "Chief Scout of the world." Gordon Home writes a brief "History of London," and R. B. Mowat, "Europe in the Age of Napoleon." E. D. Ross's volume on "Islam" tells but little about the religion itself but recounts its spread, its internal controversies and its sects.

COME TO THINK OF IT. *By G. K. Chesterton. Dodd, Mead & Co.,* $2.50.

Among the brief excerpts which decorate the jacket of this volume of very miscellaneous essays reprinted from the Illustrated London News, is this: "Anyhow, I propose to say it; principally because it would seem to be the exact opposite of what everybody is now saying." Mr. Chesterton has nowhere expressed his literary philosophy more precisely or in fewer words. It is, of course, inherently as tiresome and intrinsically as worthless to say always the opposite of what everybody is saying as to say the same thing that everybody is saying. But Mr. Chesterton's wit and cleverness go far toward redeeming from futility his program of uniformly negating popular opinion. Besides, what he really means is that modern popular opinion, since it repudiates the fixity and the authority of Roman Catholic standards in both faith and conduct, is all wrong, and that as an ardent defender of those standards, it is therefore his chief business to challenge popular opinion. He is a charming propagandist, but no one can understand him at all without first getting it clear that he is a propagandist, and all the better one because he is not always talking solemnly about the dogmas which he desires to popularize. Indeed, he never talks solemnly, but always brightly. His rhetorical gaiety, however, covers a serious purpose, and his paradoxical whimsicality conceals (to the casual eye) some very loose joints in his reasoning.

DIGGING UP THE PAST. *By C. Leonard Woolley. Scribners,* $2.00.

Dr. Woolley is director of the joint expedition of the British museum and the Museum of the University of Pennsylvania in Mesopotamia. This volume gives a popular and interesting picture of the work of the archeologist in the excavation of ancient sites like Ur of Chaldees. The difficulties of the undertaking, the cost of the work, the care that must be taken of the finds, and the extraordinary importance of activities of this character in such fields as Egypt, Palestine, the Hittite country and Mesopotamia are set forth vividly and informingly. An excellent popular presentation.

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LAST AND FIRST MEN. *By W. Olaf Stapledon. Jonathan Cape and Harrison Smith,* $2.50.

A book in the form of fiction which covers a period of something like five billion years in the future must be considered as at least a painting on a large enough canvas to give full scope to the author's imagination. The canvas is, in fact, much larger than necessary. Here and there a somewhat vivid incident occurs, but for the most part it is a rather fantastic, but neither a highly imaginative nor a scientifically well grounded prospectus of the future of the planet.

MY OWN YESTERDAYS. *By Charles Reynolds Brown. Century Co.,* $2.00.

Dean Brown has contributed so much to the education and inspiration of other preachers, especially those who have been under his influence at Yale, that there will be a general interest in knowing by what train of experience he arrived at the rich wisdom and mature personality which are his own. This book will satisfy that interest. At the same time, without preaching, it conveys something of Dean Brown's enthusiasm for preaching which is an essential part of the man.

CORRESPONDENCE

Immortality Is Not Desirable

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent the Easter editorial in The Christian Century, I must say that when one thinks clearly and thoroughly, the writer, like all of us progressives, religious, political and social, is sometimes appalled at the inevitable conclusions of his thinking. It is the most difficult thing for any person to divest himself entirely of old dogma. Some shred is bound to be left clinging tightly somewhere after we have most assiduously and honestly brushed to get them all off.

Clear thinking warrants the conclusion, in my judgment, that belief in immortality is not essential, or even desirable, to morality, either personally or socially. Quite the contrary. If one knows and believes that the life he has is all he is ever to have, he will value it the more highly. If one sincerely believes that this life is only a prelude or an introduction to the real and full life that is to follow this one, one is apt to be somewhat careless about the duties and value of this one. Witness the instances given in the same issue of The Christian Century. In Missouri and in North Dakota, ministers each too busy saving souls for the real glorious life to come to bother about the social sin committed by fellow men who were lynchers. If a man thinks straight, there is no other possible conclusion.

There is another aspect of the matter. Whether there is or is not an after-life, and if the Master of it all is wholly just and wise, we will fare much better by doing justly by our present age and fellows and forgetting about the possibility of a life to come.

Then, you say, how account for the moral lapses attendant upon the slipping away of the former implicit belief in immortality? The answer is that whenever religious and moral conceptions are changed and no matter in what direction, there will be moral lapses for the reason that whatever causes a belief to be shaken loose from any personality causes that personality, for the interim, to lose its stability. It is the shaking loose and not the content of either the old or of the new that causes the damage. Sincere belief in almost any religious doctrine makes for morality. Disbelief in any doctrine makes for immorality if it is not abandoned.

Lima, O. ELMER MCCLAIN.

Immortality Is Not Necessary

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for April 1 you published an editorial under the title, "Easter and the Mood of Today." This editorial stressed the value of the concept of personal immortality and pleaded for a renewal of emphasis within the church upon its primary importance. We read such sentences as these: "The argument that morality needs immortality is no mere dogma of theologians, but demonstrable fact." "When immortality goes, the dignity of life goes with it." The writer seems to imply that, apart from personal immortality, no man can have a sense of his own eternal worth. At times the argument seems to go even so far as to imply that apart from the hope of personal immortality man would never live heroically nor sacrificially, never yield to the impulses of a self-effacing love. We object.

In the first place, the idea of personal immortality stressed by the writer of the editorial is of a quantitative order. It implies the continued existence of a certain quantum—the self or soul. Eternal worth, on the other hand, is an immediate, esthetic experience, not the preservation of quantities or entities. Personal immortality as quantity is a biological problem, not a religious or theological one. Personal immortality as quality, however, is the immediate and timeless experience of the self with a super- and supra-natural being whom we call God.

> "Akin am I this hour to winds that sing
> Their rondeaus high above the things of earth,
> One is my spirit with the sun and moon,
> And that far place where planets find their birth.
> Glory of dawn, and wonder of the sea,
> All in their ecstasy abide in me.
> Pain never was, and grief can never touch
> This exaltation that my soul has found,
> Darkness is not for love's white flame of light
> In radiant glory, wraps my spirit 'round.
> There is no time, past days are lost and gone,
> One is my soul with life, and life goes on."

In the second place, this stressing of the necessity of a belief in personal immortality as the only sufficient motivating power for high living is pure egoism. It is a denial of the basic attitude of a developed religion. Religion centers about reverence, trust, and dedication—the abandonment of self, not its preservation. That faith which builds itself upon ideas of personal security is the mark of a childish society, never of a mature one. The ultimate test of the value of a personality lies in the complete forgetfulness of the self as such in the pursuit of ends other and greater than the self.

Chicago Theological Seminary, Chicago. EMERSON W. HARRIS. LOUIS L. WILSON.

Catholic and Protestant Confessionals

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice that a number of my Protestant editorial friends are finding reprehensible the recent action of a Minnesota judge in fining a Lutheran minister because he would not reveal, in a divorce case, what one of the parties had told him. This is a new attitude, it seems to me. If I remember aright, Protestants did not, until quite recently, take kindly to the Catholic idea of confessional inviolability. Indeed, I am quite familiar with the Protestant argument, advanced often against this inviolability, that it hindered the course of secular justice. The Catholic church, on the other hand, has always contended that no power on earth can rightly compel a priest to reveal what he has learned under the seal of confession. There have been a number of instances in the course of the church's long history where priests have suffered for this. Catholics from childhood are made familiar with the story of St. John Nepomucene, who, because he would not disclose the queen's confession to King Wenceslas (not

the "good King Wenceslas" of the Christmas carol, it may be noted), was thrown into the Moldau river.

In the Catholic church the priests who would be found guilty of disclosing what had been told to him in confession would be deprived of his priestly faculties. It would be looked upon as the worst form of betrayal. Of course I am referring to sacramental confession. There being no inviolable sacramental confession in the Protestant churches, how can they claim it as an integral part of their belief and discipline which must be respected by the authorities of a secular court of justice? A Quaker, because he is by his religion a non-combatant, may conscientiously cite his religious belief as an excuse against being drafted for combatant service in the army, but may a person whose denomination has no such discipline make that claim and get away with it? A Catholic priest, because of his church's teaching on confession, may find his claim for inviolability respected, but can any Protestant minister adduce *his* church's teaching in the same manner?

I am not taking this up in any controversial spirit, but merely to show that there is a difference between the claim as made by a Catholic priest, and the claim as made by a Protestant minister.

Arlington, Mass. DENIS A. MCCARTHY.

English Salaries in India

EDITOR THE CHRISTIAN CENTURY:

SIR: Following the work of H. N. Brailsford in checking up the operations of the bludgeon-wielding police of India, a nephew of Prof. William James is releasing from Agra some salient facts which he has observed in his travels in Gandhi's land. He reports the trial of some English communists with about thirty native followers who, though not having been guilty of any violence, are accused of plotting "to deprive the king-emperor of his sovereignty over India," for which the punishment is imprisonment for life, though that crime would seem to be what all the country is aiming at today. Mr. James dined with these Englishmen, found them well-groomed, and with charming manners. The court was held in a fine, old, sequestered country-house.

The judge, Mr. R. L. York, was not a lawyer, but was an official of the Indian civil service. This Mr. York draws a salary monthly which in American money is $925. Mr. Mac N. Kemp, the crown counsel, is "allotted a per diem fee every day in the year plus expenses from start to finish of the case of one thousand and twenty rupees, equivalent to a monthly salary of $11,320, and as the case has been going on 19 months the crown counsel has been paid so far $215,080. He has not yet finished putting in his evidence." The counsel for the defense, "a serious and self-sacrificing young Indian," claims to be struggling ahead without resources now after having exhausted $10,000. He claims that before this case reaches the court of appeal $1,850,000 will have been expended. "Indians are to be condemned and India pays the bill." No stenographer has been employed in the case, but the judge takes some notes on a typewriter. Five brown-skinned natives sit as a kind of dummy jury; they have never asked a question and can give no verdict.

New York and Chicago justice may in some respects be worse, but as yet American lawyers and judges do not seem to be making as much money as these English administrators of justice in India.

Boston, Mass. LUCIA AMES MEAD.

An Institute of Family Relations?

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you kindly publish this letter so that the clergy in particular and the thoughtful laity in general may write me their opinions and suggestions as to an Institute of Family Relations in a large center like the city of New York?

There is a strong movement under way to establish in this city a "clearing house" of instruction and guidance in premarital and postmarital relations, so as to stabilize the family-to-be or the family-just-in-being. Essentially and progressively the service will include the family-long-established as time and experience determine.

The institute will be nonsectarian and underwritten by a foundation; will cooperate with clergy, doctors, educators and social agencies in any problem of family life: spiritual, moral, mental, medical, physiological, psychical, economic and the like.

No important question will be settled except on the basis of two opinions and all contacts with sources of clients will be carefully preserved, such as family, clergy, physicians, teachers and lawyers.

There are 200 such units in Europe, one in Los Angeles, California, in highly successful operation, and one in Chicago (about to start).

The plan has been unreservedly endorsed by Bishop Manning and a steadily increasing number of clergy of every Christian body, a prominent rabbi, all the important social agencies and all prominent lawyers so far consulted.

The letters I hope to receive should discuss the absence, need and blessings of such an Institute firmly founded, well manned, and spiritually guided as this one will be for a sincere constructive service of the public.

45 West 9th Street, VICTOR C. PEDERSEN,
New York, N. Y.

Encouraging Immorality

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with much surprise and sorrow the report of the committee of the Federal Council of Churches of Christ in America in regard to the much discussed subject of "birth control." It seems to me that this report is an added reason why this organization which is understood to represent the churches of Christ in America by the general public, and does not, should cease to function in this capacity, and should cease being supported by denominational funds. It would be a great blessing to the churches of Christ in America and elsewhere, and remove much misunderstanding, and a burden of criticism, if this counterfeit of Protestantism should peacefully die and cease representing what it does not nor ever has.

I am sure that the influence of this lengthy report of the "committee" as given in the New York press and reprinted in every small town paper (our local paper gave three columns to it) can but give added looseness to the reins of immorality and vice.

Montpelier, Vt. HERMAN A. CHILDS.

To Avert a Calamity

EDITOR THE CHRISTIAN CENTURY:

SIR: It is evident from the attitude of Mr. Raskob that the wet element in the democratic party will make a very determined and perhaps successful effort to force the next democratic national convention to insert a plank advocating the modification of the 18th amendment. It is possible that a similar effort will be made in the next republican convention. There is grave danger that in the democratic convention this move will be successful. There is one way by which it might be possible to thwart this drive effectually and that would be for a large number of republican and democratic senators and representatives to state publicly that they consider the prohibition question a moral issue and that under no circumstances will they, during their present term of office, or, if reelected in 1932, during the term for which they are reelected, vote favorably to the repeal or the modification of the 18th amendment, no matter what their party platform of 1932 may state in regard to the matter. If one-half or even one-third of the present membership of each house would make such a declaration, it would probably avert the impending danger.

If this idea meets the approval of the readers of The Christian Century, I would urge those who have dry representatives, and especially those living in the south, to flood their representatives with appeals that they take such a public stand on the question.

Rochester, N. Y. ROBINSON SPENCER.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Detroit Church Observes Jubilee

Dr. McCollester, Former Minister, Chief Speaker—Dr. Hough Visits Detroit, Giving Five Addresses

(*Correspondence from Detroit*)

DETROIT, March 30.—The First Universalist church (Church of our Father) celebrated the 50th anniversary of its founding last week. The Golden Jubilee dinner on Friday the 13th crowded the spacious social hall. Dr. Leo M. Franklin of Temple Beth El, and Dr. Augustus P. Reccord of the First Unitarian church, brought greetings from the two local congregations with which the Universalist pastors and people have worked in the closest fellowship. Dr. Roger F. Etz of Boston, general superintendent of Universalist churches, spoke for the denomination as a whole. Dr. Lee S. McCollester, dean of the Tufts college school of religion in Boston, for 24 years minister of the local church and now its pastor emeritus, gave the principal address and also the anniversary sermon on Sunday the 15th. Probably no minister of any denomination has left a deeper impression upon the religious and civic life of the city than Dean McCollester. Five of the charter members of the church were seated at the speakers' table. The anniversary service on Sunday morning, with a capacity congregation, beautiful music and flowers, marked the climax of the celebration.

The Church of Our Father, now housed in its beautiful gothic edifice at the corner of Cass and Forest avenues, built its first house of worship at Bagley avenue and Grand Circus park in 1881, the year of its organization, on ground now occupied by the Tuller hotel. The present church was dedicated in 1916. The church has had but five ministers during its half-century of existence. Dr. E. L. Rexford was the founder. He was succeeded by Dr. McCollester in 1885. In 1913 Dr. McCollester became dean of the Tufts school of religion, being succeeded by Dr. Willis A. Moore, who served until 1917 when Rev. Charles Patterson became pastor. The present minister, Dr. Frank D. Adams, widely known and justly honored, is completing his eighth year in the pastorate.

* * *

Dr. Hough Triumphs in His Return Visit to Detroit

It is Dr. Lynn Harold Hough's policy not to return to the scenes of a former pastorate until at least two years have elapsed. Recently this brilliant preacher-professor came back to Detroit where for eight years he was a premier preacher with the most popular "outside" following of any minister in Detroit. He came to his own and his own received him—magnificently. He spoke five times and on each occasion he was lord of the event. He occupied his old pulpit at Central Methodist church morning and evening, and many who wished to hear him could not be accommodated. He gave a scintillating address at the convention of the National Education association. He spoke before the luncheon of the Detroit Exchange club, a notable audience, on "The Great Leaders of American History," speaking with such insight, eloquence and force as to quite sweep his hearers off their feet and into prolonged applause.

* * *

Detroit As a Melting-Pot

Detroit's polyglot character is graphically illustrated in a survey of the nationalities of students at East Commerce high school, completed recently. The survey resulted in the following statistics representing the ancestry of students: German, 282; Polish, 131; Italian, 62; English, 55; Scotch, 29; Irish, 24; French, 24; Slavic, 20; Belgian, 19; Canadian, 13; Syrian, 8; Swedish, 8; Dutch, 7; Hungarian, 7; Greek, 6; Serbian, 6; Lithuanian, 5; Jewish, 4; Danish, 3; Austrian, 3; Ukrainian, 3; Welsh, 2; Roumanian, 2; Negro, 2; Finnish, 1; Norwegian, 1; Croatian, 1, and Bohemian, 1.

* * *

And So Forth

The Y. M. C. A. made a drive for 2,000 new members March 12-24, announcing the slogan, "Join one, enjoy all." They finished with 2,945, and amidst high-geared enthusiasm. If there is a city in the country where the Y is more aggressive and successful than in Detroit, I do not know that city. . . . Wellington M. Logan, associate general secretary of the Y here, recently completed 25 years of continuous service. The 83 members of the executive staff presented Mr. Logan with a handsome wrist watch in honor of this event. EDGAR DEWITT JONES.

Dr. C. A. Beckwith Dies

Professor Emeritus of Theology Finishes Career at Age of 81

Dr. Clarence A. Beckwith, professor emeritus of Christian theology at Chicago theological seminary since 1926, died April 2 at his home in Bangor, Me., at the age of 81. He had been ill for several weeks. Early in his career Dr. Beckwith served as pastor of Congregational churches in Maine and Massachusetts, but from 1892 to 1905 he taught theology in Bangor seminary, and from there went to Chicago seminary where he was professor of Christian theology until his retirement five years ago.

Among Dr. Beckwith's books were "Realities and Christian Theology" and "The Idea of God." He also contributed to several encyclopedias and dictionaries.

Milliken, Eastman Debate Movies

Maine Audience Hears Monopoly Control Discussed—Rev. O. E. Maurer Brings Isaiah Down to Date

(*Correspondence from New England*)

BOSTON, March 31.—On March 21, the Economic club of Portland, Me., staged an exciting debate between Dr. Fred Eastman of Chicago theological seminary and Ex-Governor Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America. Dr. Eastman was a stranger, known only because of his vigorous articles on "The Menace of the Movies." Governor Milliken is loved and honored in Maine, as an efficient executive and reformer. But he now spoke as the salaried advocate of a corporation under fire. That its management recognized the importance of the occasion is indicated by the fact that it hired two court stenographers to record the proceedings. Dr. Eastman asserted that the producers control the motion pictures of the United States and 85 per cent of the foreign market, and have recently been adjudged by the supreme court to be a monopoly. It has secured this control by buying up sources of production and distribution and leading theaters; by a system of blind and block-booking, compelling exhibitors to take the bad with the good; and by its department of public relations to stave off censorship and mollify the public. Neither Mr. Milliken nor Mr. Will H. Hays has any authority to veto unfit films.

Mr. Milliken admitted this inability, but maintained that the code of March 31, 1930, voluntarily adopted, is more drastic than its predecessors and that every effort is made to live up to it. His opponent admitted the excellence of the code and the ideal voiced by Mr. Hays when he said: "This industry must have toward that sacred thing, the mind of a child, the same care that the best clergyman or teacher would have." But he cited advertisements like this: "Three sex-appeal mademoiselles, so hot they sizzle—Children 20 cents," and the fact that the Chicago censorship board, hardly to be accused of puritanism, last year eliminated 159 reels and made 2,959 cuts in others. In 80 per cent of the country there is no censorship at all. The industry has not fulfilled its promises!

* * *

Profits Versus Children

The advocate of the industry rejoined that the variation in the sale of films, between 1,400 and 10,000, proves that exhibitors have a choice. The national groups which preview approved 93 per cent. The New Haven, Conn., council of churches found only 14 per cent harmful.

The audience questioned these assertions, asking why bad pictures and worse advertisements continue to pour from Hollywood. Mr. Milliken gave long and involved answers. He claimed that the only movies which caused difficulty abroad were those which contained religious propaganda. Dr. Eastman countered by reading a petition from 90 Americans in Japan to the senate's committee on foreign relations: "Most American films are detrimental here because they depict the idle rich, fast and criminal groups, and are taken to be typical of American life." Mr. Milliken said that of course the industry seeks profits, but appealed to the churches to cooperate, not to censor. "Report vile advertisements. Seek to improve standards of movie patrons. Advise parents to supervise attendance of their children. Assist the industry in providing entertainment adapted to the child-mind." The church is and should be cooperative, retorted Dr. Eastman. But on which side should it cooperate, with the children and their parents, or with a business whose motive is profit?

The same debate is on throughout the country, thanks to "two church papers whose efforts," said Gov. Milliken, "are entirely destructive." One of these is doubtless The Christian Century. That supreme grand jury, the public, will soon have before it facts which may compel an indictment.

* * *

America Through the Eyes Of a Hebrew Prophet

At the other end of our section, in a union meeting in New Haven, Conn., March 8, Rev. Oscar E. Maurer said: "It is impossible to study Isaiah's picture of his day without an uneasy feeling that there is something very modern and familiar about it. Caution whispered: Now be careful, remember the prophet's tendency to look on the dark side. Then there came to hand the address of Mr. John T. Edgerton, president of the National Association of Manufacturers, delivered last October, and I read: 'America had again sown the wind and the whirlwind had come. Getting, spending, playing, riding, chasing the elusive shadows of prestige and fame, had become the dominant passions. To get rich quickly, without earning, and out of the surplus unused by selfish indulgence, to buy off the god of vengeance by counterfeit philanthropy, seemed to be the common goal. Then there was a crash that shook the world, and the night of depression settled upon the earth. May we take advantage of the twilight to think in other than material channels, to analyze the forces which make or unmake man, the greatest thing on earth.' Then I turned to President Hoover's speech to the associated press last April, in which he said that America is suffering from a subsidence of the moral foundations. Here are two, unordained, taking up the prophet's role and calling us back to the eternal and spiritual! This present devastating period of unemployment is God's plain handwriting. It is well to strive for economic security, but what we really need is salvation. Why spend money for that which is not bread? Great souls in the past lived in log cabins and subdued the wilderness because they trusted in God. America is on the anxious seat. It were well if she were on her knees!"

Dr. Sunday began his campaign in the same city March 16 to continue till April 5. "Something," he said, "is going to happen in New Haven, to give the devil pneumonia."

* * *

Other Lenten Utterances

It is a noon meeting under the auspices of the Greater Boston federation of churches, in the historic Old South Meeting house. The preacher is Rev. T. G. Soares, of the Union Liberal church, Pasadena, Cal. "Why do we still honor Jesus of Nazareth, far away in time and distance? Because he taught the true life with God and man, an art which he had first lived." Then the speaker vividly portrayed imaginary incidents in the youth of Jesus. How he did not protest when a customer refused to pay the just price for a table, and brought him to penitence

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by taking to him a bench in addition. How he let a man strike him twice, with a look which at last drew forth tears of remorse. And how, constrained under Roman law to bear a soldier's burden for a mile, he carried it twain, and then could impart new thoughts to the amazed bully.

A men's forum class has asked Mr. Fred L. Smith, a prominent layman of Newton, Mass., to answer the question: "Are the masses alienated from the church? Is it from agnosticism or materialism?" He has looked up the statistics and estimates that there are 40,000,000 Protestants, 22,000,000 below 21, in the United States outside of the church. "But why? Neither from agnosticism nor materialism, but indifference. Who is to blame? Consider yourselves a cross-section of our church membership. How many have family prayers or even grace at table? How many read the Bible once a month? How many spend $300 a year on the upkeep of your auto and think that 50 cents a Sunday is a generous contribution? How many take a religious paper? How many have ever asked another to come to Christ? There! Your own replies have revealed why the masses are indifferent." (It came out that Mr. Smith himself takes three Baptist weeklies and The Christian Century.)

EDWARD TALLMADGE ROOT.

Galsworthy Is Anti-War

Famous English Novelist, in Chicago, Strongly Commends Kellogg Pact

Two weeks ago, John Galsworthy, dean of English writers of fiction, gave an address at Orchestra hall, Chicago, and while his subject was the general theme of "Literature and Life," he found time to express his sturdy convictions on war and peace. That he struck a popular chord was indicated by the bursts of applause that greeted his statements. "Just as you have days which commemorate your freedom and the cessation of strife in the great war, July 4 and Nov. 11," he said, "the day of the signature of the Paris peace pact should be observed. I shall myself suggest to your President that such a celebration be observed. We need to be reminded that we have solemnly renounced war."

With war actually off the map, Mr. Galsworthy sees the dawn of "the most prosperous age of all time." But with war continued, he predicts the destruction of civilization. "The continuance of peace is the continuance of civilization. The havoc of the last great war was child's play in comparison with any future great war, with the developments in explosives and poison gases which science has made possible."

Mr. Galsworthy suggested that every nation make separate peace pacts with every other nation, as well as foster such multilateral agreements as the Kellogg pact and the League of Nations. It is impossible, he said, to put too many forces to work against war. Individual agreements, he explained, would have the human touch, for "nations, like human beings, often will do of their own initiative what they will not be told to do."

B.B.C. Attacked in House of Lords

Broadcasting Company Directors Charged With Socialist Sympathies—World Baptists Show Progress

(British Table Talk)

LONDON, March 24.—For some time past the British Broadcasting company has been attacked in certain quarters for its alleged political leanings; its critics have roundly charged its directors and officials with a sympathy for socialists and communists. On Thursday of last week Lord Radnor brought these charges forward in the house of lords. The two chief offenders, it was said, were Mr. Harold Nicholson and Mr. Dobb; these were charged with telling 3,500,000 hearers certain untruths about Russia. These charges were accompanied by accusations against the business abilities of the B. B. C. officials. Fortunately, when such charges are made openly they can be answered openly. Lord Crawford and Lord Gainford had no difficulty in proving the impartiality of this corporation. They claimed that the service was unequaled by any in the world. Every week 1,500 new listening sets are set up—a fact which does not show any widespread disapproval. The B. B. C. has an immense correspondence, but only 3 per cent were adverse critics. The attacks upon the B. B. C. are in part due to the desire of other forces in the country to capture the air, and in part to the fanaticism of some politicians who will not consent that both sides should be stated in the hour of controversy. The most serious danger is that the admirable educational work done through the wireless may be checked or even ended. If that were to happen it would be the heaviest possible loss to the cause of adult education. But the debate of last week went all in favor of the B. B. C.

* * *

Some Notes Upon the Life of the Churches

Dr. Rushbrooke has been cheering his audiences of Baptists, and not these only, with his account of the uprising of Baptist churches in Europe. He told a company of Baptist laymen last week that in a world survey of Baptist churches the only country which showed a decline in church membership was Great Britain and Ireland! From some countries such as Roumania he could report marvelous doings, for which a parallel had to be sought in the early days of the Christian church. . . . A joint commission appointed by the Congregational union and the London Missionary society has issued a unanimous report upon the proposals for reunion in South India. The members suggest that the creeds might be accepted as historic confessions of the faith on which the church is based, but the use of them should be optional, and freedom of interpretation should be allowed. They also recommend that the South India United church adhere to its general assembly's amendments concerning episcopacy: "certain conceptions commonly associated with the term have proved in the western church such fruitful causes of disruption that we regard them as the wrong foundation on which to build a united church in the east." . . . The council of the Congregational union endorsed the policy for which Dr. J. D. Jones, in common with other free church leaders, had stood in the negotiations upon the education bill; that is to say, the council stood out against the claims made by the Catholic church.

* * *

St. George's, Westminster, Speaks, and Also Pontypridd

Westminster has been the scene of many famous elections from the days of Charles James Fox; but seldom can the eyes of the nation have been so fixed upon this constituency as they were last week. Nevertheless the total poll was only about 50 per cent of the electors! The result was greeted with a sigh of relief by all who care for the settlement of India. For days the press, which was attacking Mr. Baldwin, did all in its power to raise prejudice by pictures of Mahatma Gandhi, and by the slogan, "Gandhi is watching Westminster." The majority of about 5,000 was decisive, but the anti-Baldwin press declares that this was due to the votes of labor and liberal electors. None the less, the press lords must understand that they have had a bad reverse, and it is not the custom of this press to die in the last ditch. . . . Pontypridd, which is in Glamorgan, is a constituency very unlike St. George's; it has sent back to parliament another labor member with an overwhelming majority. In that Welsh industrial constituency more than 20,000 voters supported labor, and about 6,000 voted conservative, with a similar minority of liberals. It is well, when the mind of Britain is studied, not to forget such places as Pontypridd. The issues before us are not settled in St. George's only; Gandhi is probably watching Pontypridd.

* * *

Other Matters Of Interest

The boat race ended in the victory of Cambridge. This is becoming too much like a habit to please Oxford men. For the present, so far as rowing is concerned, Cambridge leads Oxford, but to base upon this an argument that Oxford is decadent is foolish. The fact that eight members of one university, with a cox, beat eight members of another university, also with a cox, by about 50 yards in a race of four miles and a quarter is serious enough but not evidence upon which to discern the decline and fall of a historic society. . . . The archbishop is to set off tomorrow for the Mediterranean, where he will be the guest of Mr. J. Pierpont Morgan; he is very much better in health. . . . The government last week was defeated on its proposal to take away their representation in parliament from the universities.

EDWARD SHILLITO.

Minister Called to Taylor University Leadership

Dr. John Paul has asked to be released from the direct duties of the presidency of Taylor university, Upland, Ind., not later than Sept. 1 of this year. Rev. Robert L. Stuart, minister of First Methodist church, El Dorado, Kan., has been invited to accept the post.

Sees Agriculture As Gospel Aid

Dr. Kenyon Butterfield Shows Churches of Philippines New Ways to Help Rural Regions

(Correspondence from the Philippines)

MANILA, Feb. 28.—We have all heard of the college which consisted of a hewn log with a great teacher on one end and an eager pupil on the other. We here in the Philippines have just seen that college in action. The hewn logs were the hand-split log seats on pegs which are the customary furniture in our rural churches. The eager pupils were farmers, fishermen, and an occasional rural pastor. The teacher was Dr. Kenyon L. Butterfield, former president of the agricultural colleges of Massachusetts and Michigan, who has been visiting the islands for a month in the interest of rural missions as a representative of the International Missionary council. All the conditions for learning were there in that primitive college. Sitting on the log the old farmer told this new type of Americano who sat on the other end about the struggle of his community to secure an irrigation system, only to discover that once it was installed the land turned sour. Dr. Butterfield then told him of the expert in soil surveys of the College of Agriculture. The old man objected that he did not know the man who could tell him what to do with his sour land, and anyway, who could pay the expenses of so wise a man to come so far? Dr. Butterfield pointed out that what one man could not do, many men could easily do, and suggested that perhaps the church might help.

* * *

Religion Urged as Touching The Whole of Life

The old man, who was one of the early converts to Protestantism, protested that in all his 30 years as an elder he never heard of a church interesting itself in such things. Dr. Butterfield preached Jesus unto him, pointing out that Jesus' idea of the abundant life must include the whole of life; that "that is Christian which is really helpful, quite apart from any advantage it may bring to the church." Then in simple language he unfolded to this astute old illiterate his idea that "whether we seek better farming practice, more efficient and more profitable marketing, and better credit facilities, or whether we endeavor to make the religious motive dominant in human relations, we must influence people as they work and live together," and since rural people work and live in communities, only that church is really on the job which seeks "to make the life of the entire community a Christian life."

It actually worked! This representative of the missionary cause who came half way around the world and sought out, not the high and mighty ecclesiastics in the cities but the humble farmer on the land, everywhere received an eager hearing. And the most curious fact about his visit was not that the missionaries, the local officials, the provincial governors, the cabinet officials, and even the governor-general of the Philippines heard him gladly, as they did, but that the common people had a chance to hear him and be heard by him. Perhaps this direct approach was one reason why some missionaries are saying that Dr. Butterfield helped them more than any visitor who had come to their fields in the last ten years, including secretaries of mission boards. Another reason undoubtedly was that at last the missionary cause had provided an expert in a field of great need, a field in which preaching has not the slightest effect, a field in which the consecrated intelligence of a scientific mind is the only help that really counts.

* * *

New Tasks Outlined for Rural Churches

Five lines of endeavor for the rural church were suggested, in addition to enlarging the one function of evangelism and religious education which it has discharged in the past. The first was that the church assume responsibility for supplementing the work of the public schools in bringing the community to literacy. Underprivileged children who have no opportunity for school sometimes exceed in number those who attend school. In one church it was found that not a single child of a member was in school, and that most of the adults were illiterate. Literacy classes for adults, and continuing education classes for those who are literate but who have nothing to read, were started in two churches as a result of the conception of the enlarged community responsibility of the church brought by Dr. Butterfield.

The three rural churches visited were also tied up with the program of the Philippine health service, and prevailed upon to include the physical wellbeing of their communities in their idea of the abundant life. It was found that the admirable health teachings of the schools often failed because of the non-cooperation of parents in supplying such things as vegetables and fruit in the diet, and in supplying and using the simplest measures of home sanitation. The churches have organized themselves to supplement this instruction and make better use of existing facilities. A mission hospital with room for 40 was found with only one patient. One community with many thousands of people had no doctor because one who had come and stayed two years was eventually starved into moving away. The churches in the communities visited assumed the responsibility for improvement of such conditions.

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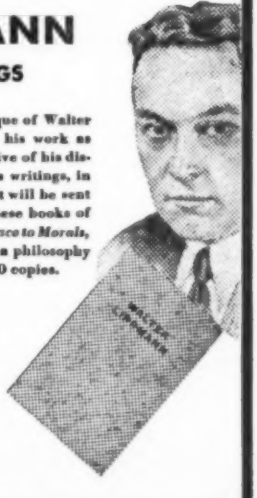

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The great untouched areas of service that were uncovered in the fields of education and health were found in each community visited to be paralleled by poignant economic need, by the untouched opportunities for ministering to the special wants of women and girls, and by recreational life neglected and often perverted. These six kinds of service, evangelism and religious education, general education, health, economic improvement, work for women and girls and direction of play and recreation, were therefore made the skeleton of the program of the rural community church.

* * *

Remarkable Success of One Community Church

An unexpected incentive to the development of the Philippine rural churches into community-serving agencies was the discovery in Guihulñgan, Oriental Negros, of a comparatively unknown congregation which had already developed a fairly inclusive community program along the lines suggested. On its own initiative, with Filipino leadership, this isolated church has built itself into the life of a great rural area until it has become the dominant force for good in two mountain valleys. It has two pastors, the Malahay brothers, and a membership of more than 1,500. This membership is organized into 19 districts, each of which has its own officers, and a Sunday school meeting each Sunday afternoon in a member's home. The community church building is located on the seashore at the convergence of the two mountain valleys. To its Sunday morning service come the leaders of each district and others to the number of four or five hundred. After the morning service, the people who are to teach in the district Sunday schools sit in a normal training class, then walk back from one to six miles to meet their afternoon classes. Three times each year, the entire congregation celebrates the holy communion in the central church. Preceding this service the pastors hold three meetings in each district, rallying the people, baptizing the children, and extending the invitation to those who have not made the Christian decision. Often 1000 or more people will convene in the central church for the three meetings of this great all-day service.

The church already has four departments: elders, deacons, religious education, and women's work. At the suggestion of Dr. Butterfield, it was voted to organize four others: academic education, economic improvement, health and sanitation, and play and recreation. Hereafter, at the monthly meetings of the church "congress," each of these departments will make its report to the official boards, and the work will be checked and correlated. A Christian ex-teacher was found who could conduct literacy classes. Dr. Butterfield said that so far as he knows, there is no church in the world which has quite such promise of meeting the needs of the people on the land as this distinctly indigenous Philippine church at Guihulñgan, and that he plans to recommend its broad outlines as a basis for the development of rural community churches elsewhere. As a result of his appreciation, "the Guihulñgan plan" is becoming known all over the Philippines, and the idea of the church as a synthesizing, effectuating agency for all schemes for community betterment among rural people is growing.

* * *

Dr. Butterfield's Visit and The Tasks Ahead

It is difficult to predict what will be the final result of Dr. Butterfield's visit to the Philippine Islands. Perhaps we who have been left to crystalize his dream into a ten-year program of community building will be unequal to the task, for not a single missionary in the islands has been trained on these lines, but even so, one thing will remain. It is that his visit has demonstrated that the older churches in America can make no greater contribution to the younger churches in mission lands than to send out in increasing numbers other such expert advisers.

HAROLD E. FEY.

Trinity Episcopal Church, Chicago, Receives Large Gift

By the will of the late Mrs. Frances M. Barrett, for many years a devoted member of Trinity Episcopal church, Chicago, the parish will eventually receive about $300,000. All of Mrs. Barrett's estate will go to the church, with the exception of several small bequests. The estate is set up as a trust fund for the benefit of Trinity church and an annual income of at least $9,000 is provided. It is expected that this gift will enable Trinity, which has had an uphill fight in holding its own against the changing tides of downtown Chicago—it is located at 26th and S. Michigan avenue—to launch upon an extensive social service and community program. Rev. J. R. Pickells is rector of the church.

Bishop Fisher to Deliver Fondren Lectures

Dr. Frederick B. Fisher, former Methodist bishop and now minister at First Methodist church, Ann Arbor, Mich., is delivering the Fondren lecture on missions at Southern Methodist university, Dallas, Tex., this week. His general theme is "The Living Christ in the Modern World."

New York Churches Have New Leader

Rev. Albert C. Fulton, for many years minister of First Presbyterian church, Syracuse, N. Y., succeeds Rev. C. E. Vermilya as general secretary of the New York state council of churches. It is expected that Dr. Fulton will also direct the activities of the Syracuse council of churches, which has hitherto had no executive.

Catholic Professor Says His Church Has No War With Science

Dr. A. F. Frumveller, head of the mathematics department of the University of Detroit, recently addressed a meeting of the Baptist ministers association of Detroit, and discussed "The Attitude of the Catholic Church Toward Modern Science." "The church has been blamed for being opposed to science," he said, "but there is really no conflict between phases of truth—whether it be scientific truth or religious truth." However, he said, "science has only the information gleaned in its test tubes and retorts, while we have revelations of a different kind. The evolutionists are just groping around in the mud building similitudes."

New York Faces Jobless Spring

Churches Raise Funds for Single Women —Tammany Prepares for Clean-up Storm—Dr. Pisek Honored

(Correspondence from New York)

NEW YORK, April 4.—Spring has come but we note little or no improvement in the matter of jobs for the jobless. On the contrary the situation is rather worse. The Emergency work bureau has had funds to carry on only up to the present, so that the men who have been working three days a week in the parks and non-profit institutions are once more without work. The women who have been employed in work rooms under the same general plan are not yet laid off but the evil tidings are momentarily expected. Spring is here, but one cannot eat the spring sunshine, and bread is as necessary as in the winter. In fact, we are likely to have even more distress than in the winter, just because we all tend to believe that things pick up in the spring. One bright spot in the darkness is the fact that our charitable forces have at last realized the plight of the unemployed single women and are now raising funds for them. We are happy to note that our churches, Protestant, Jewish and Catholic, are determined to do their share in this matter and various meetings have been called for the purpose. The federation of churches is seeking to raise $100,000 of the sum needed. The plan is to employ the women at $3.00 per day in non-profit-making organizations during the next four months. It is estimated that there are at least 45,000 single women, without relatives or friends, in need of this kind of help here in our city.

* * *

Revelations of Graft Arouse the City

The city has been well shaken out of its complacency in regard to its officials and departments. The Carnegie hall mass meeting last Monday night attracted such a crowd that a huge overflow meeting had to be held. Tammany Hall is preparing for the storm by organizing its legal board of strategy with such men as Samuel Untermeyer and by going through the motions of a voluntary clean-up, a clean-up which is being used according to some observers as a welcome way to get rid of some non-grata Al Smith men. In the meantime many of us regret that the Brooklyn federation of churches did not see fit to stand up with the New York federation in demanding a citywide investigation. We regret, too, that no evangelical pastor was lined up with Dr. Holmes and Dr. Wise in their petition to the governor preferring charges against the mayor. There has been plenty of criticism that this is politics, but, as Gandhi incisively says in his autobiography, "Those who say that religion has nothing to do with politics do not know what religion means." The city awaits now the work of the legislature's investigation of its affairs.

Richard B. Harrison to Give Dramatic Recital

Richard B. Harrison, who plays the Lord in "Green Pastures," is to give a dramatic recital in the interest of the race relations commission of the Federal council on April 19th. Mr. Harrison spoke before one of the clergy clubs of the city just the other day and told something of what it means to play the part he has been playing. His power of expression and his modesty are winning him friends wherever he goes. He is a man whose life is really controlled by his religion. In the meanwhile, "Green Pastures" continues to attract full houses after more than a year of performances.

* * *

Dinner in Honor of Bishop McConnell

The return of Bishop McConnell, president of the Federal council, is to be signalized by a dinner to be given in his honor on Monday night, April 13. It is planned that 500 or more persons will gather to welcome Dr. McConnell back from his Indian trip. The primary purpose of his visit to India was his invitation to give the Barrows lectures in the leading university centers there. We have missed Bishop McConnell in New York this winter, for his counsel in regard to unemployment and civic corruption has been sorely needed.

* * *

Passover Sermons Deal with Economic Questions

It is encouraging to those of us who are believers in the social gospel to note the way in which economic questions have been considered in the Passover sermons this past week. Rabbi William F. Rosenblum at Temple Israel said: "Capitalism seems to be a Pharaoh and the crisis will bring an industrial Moses to lead the people out of the economic wilderness. If Pharaoh listens he will not suffer ten plagues. If he does not the very first plague will yet come to pass. It will be revolution and blood." Rabbi Jonah B. Wise of Central synagogue said: "Passover and Easter are supposed to be feasts of freedom and salvation. They are farces in the face of humanity starved in the presence of plenty and condemned to

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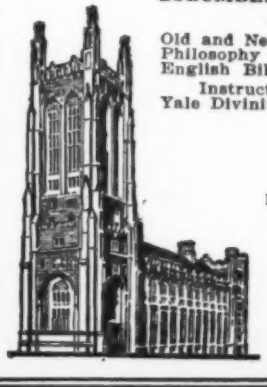

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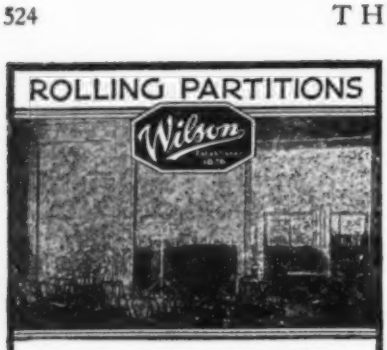

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hatred in fact while applauding love in theory."

* * *

Grace Church Grapples With Unemployment

Among the churches of our city few are doing as much in this unemployment crisis as Grace Episcopal church, of which Dr. Bowie is pastor. While cooperating effectively with the various charitable agencies, this church has done much in its individual capacity to find work for the unemployed and to relieve their immediate distress. A study was made of 215 men applying for help of the church and it was found that the average age was 39 and that two-thirds of them were single. The staff of the church has tried particularly to avoid treating these men as "cases." Even with those of the panhandling type the theory has been that they, too, are victims of an unscientific social order.

* * *

Dr. H. J. Bridges Supports Federal Council on Birth Control

Dr. Horace J. Bridges, leader of the Chicago Ethical society, expressed approval of the stand of the Federal council on birth control in an address at the Ethical Culture meeting house last Sunday. This subject was dealt with in many of our pulpits and the viewpoints were varied. In Protestant circles at least the general opinion of the statement of the committee of the council seems to be favorable. But the Catholics unite in expressing their sorrow over it. However, Dr. Stockdale, of the St. James Methodist church, expresses what is the probable future of the subject in the Catholic faith when he says: "Personally, I expect the Catholic church to adjust itself to the new knowledge and the new science of life before very many people leave its fold, just as it always has done."

* * *

Memorial Tablet to Dr. Pisek Unveiled

A tablet in memory of Dr. Pisek, for 50 years pastor of Jan Hus Presbyterian church, was unveiled in that church last Sunday. As the inscription on the tablet fittingly says, "His ministry of 50 years was the means of advancing the cause of the Christian religion and good citizenship among the Czechoslovak people of New York and throughout the United States." EDMUND B. CHAFFEE.

President Barbour on Church Union

In an address delivered before the Greater Boston federation of churches, last month, Dr. Clarence A. Barbour, president of Brown university, said he did not believe the churches would come into organic union in our time, but that we are achieving cooperative unity. "There is a great difference between a denomination and a sect," he said; "a denomination is a body denominated by a certain name. A sect is a body cut off by its sectarianism. In these days to be cut off is to die. What do we need in the fellowship of the churches? Most of all, people of vision. The world suffers as much from the littleness of people as from their wickedness."

Conferences Look To a Free India

Gandhi Depends Upon God for Final Success—Seek Solution of Christian Education Problem in India

(Correspondence from India)

NAGPUR, March 14—The terms of the agreement arrived at between the national congress and the viceroy as the result of prolonged conversations must by now have been made familiar to the American public by the many enterprising American press correspondents who are now in this country. The settlement has been universally welcomed in India by persons of all parties as opening the way to further negotiations by the congress representatives with the representatives of the British government regarding the future constitution of India. The hundreds of persons who were in prison for political offences are now free, and they will be attending the meeting of the national congress which is to take place in Karachi in a few days. It is anticipated that the congress will generally endorse the action taken by its working committee through the distinguished national leader, Mr. Gandhi, and decide on participation at the second round table conference to be held shortly in India.

Mr. Gandhi and the other national leaders are now bending their energies to settle the Hindu-Muslim question before the congress takes part in the second round table conference, at which it is expected that representatives of the British government including Mr. Benn, the secretary of state for India, will take part. The conclusions of this conference will have to be considered by another authoritative conference in England representing India and all the British political parties. It is rumored that Mr. Gandhi is willing to attend this conference, if necessary. As the result of these conferences, it is hoped that it will be possible to introduce legislation embodying the new constitution for India in the British parliament by the spring of 1932 and enable India to start on her new career of political independence soon afterwards. It is realized by national leaders that the work awaiting them in the next weeks and months is of the most difficult and delicate nature, but there is hope that the good will released on all sides as the result of the Gandhi-Irwin pact will carry them successfully through the task.

* * *

Mr. Gandhi's Dependence On God

Though Mr. Gandhi has been engaged in recent weeks in negotiations of extreme delicacy affecting the political destiny of the millions of his countrymen, imposing a severe and continued strain on his none too robust constitution, involving as it did constant visits to the viceroy's palace and prolonged conferences with him and consultations with congress leaders, it is remarkable how he has been strictly maintaining his days of silence and hours of prayer. In the public utterances he made after the conclusion of the agreement with

the viceroy, he has been making it clear that without God's help what has been achieved would not have been possible. In the statement, which he gave to the public the day after the agreement was concluded, he said: "I am thankful to the Almighty that a settlement was reached, and the country has been spared, at least for the time being, and I hope for all time, the suffering which in the event of a breakdown, would have been intensified a hundredfold." Again he said: "I would urge all my countrymen, and all my sisters, instead of feeling elated, if they find in the terms any cause for elation, to humble themselves before God, and ask him to give them strength and wisdom to pursue the course that their mission demands for the time being, whether it is by way of suffering or by way of patient negotiation, consultation and conference." The next day, in answer to the question put to him by a group of journalists, he commented: "What miracle was it that turned the tide of negotiations when everything seemed lost? Goodness on the part of Lord Irwin, and, if I may say so apologetically, goodness on my own part then. It was the application of the principles of the sermon on the mount that brought peace."

In these negotiations Lord Irwin has come out with his already good reputation for love of truth and fair play greatly enhanced. History affords no parallel of two strong leaders of two nations at conflict who fear God and honor truth, coming together and settling the conflict in the spirit of the sermon of the mount, as we find Gandhi and Irwin doing. Lord Irwin's name will go down in history as the Christian viceroy who brought peace to a distracted and suspicious India.

* * *

Commission on Christian Higher Education in India

This commission appointed by the International missionary council with Mr. Lindsay, the master of Balliol, Oxford, as chairman is coming to the end of its labors. The commission has now visited all the colleges run by missions and made comprehensive inquiries regarding the purpose they serve in the shaping of the life and thought of the country. Some of the colleges find it extremely difficult in these days of financial stringency of missions and increasing demands for efficiency from the universities with which they are affiliated to hold their own with colleges run by the government and other bodies. It is clear that the Lindsay commission will be making recommendations which will involve the closing of some colleges and strengthening others through cooperation of different missions. An issue that has been prominently brought before the commission is whether Christian missions are justified in spending so much money in maintaining colleges in which the large majority of students are non-Christians—and in some cases the staff also has a good proportion of non-Christians.

In connection with this question there is the view that these colleges serve as agencies for bringing the life and thought of successive generations of students under the influence of Jesus Christ, though many question whether this purpose is achieved under the conditions that obtain at present in the colleges. There is also the view strongly expressed in certain quarters that the time has now come for mission colleges to concentrate their efforts on giving first-class Christian education to the young people of the Christian church and thus help the church to take its place in the life of India. The Lindsay commission will hold next week, in Bombay, a conference with representatives of churches and missions from all parts of India on the main conclusions they have come to as the result of their study. Soon after they will be engaged in the writing of their report, which is awaited with keen interest.

P. O. PHILIP.

Youth to Resist War

Organizations of Youth in New York Mass Meeting, Plan to Follow Einstein

Prof. Albert Einstein's remark recently made in America, "If you can get 2 per cent of the population to assert in time of peace that they will not fight," is bearing fruit. On Sunday evening, two weeks ago, in the ballroom of the Park Lane hotel, New York city, the New History society, cooperating with more than 20 young people's organizations who have banded themselves into a "Youth's Peace federation," held a mass meeting to discuss "militant pacifism." Mirze Ahmad Sohrab, one of the organizers of the New History society, in the opening address, said: "Many people are waiting for somebody to start the march of the Army of Peace. We are willing to start. Not waiting for the sanction of parliaments, conferences, kings, ministers and diplomats, we pledge ourselves to resist war; to form an army of peace and to make the earth the "Fatherland of humanity."

When the mass meeting was planned a message was sent to Prof. Einstein, asking for a message of encouragement. He sent a radiogram bringing this stirring word: "Wishing you success and progress in the radicalism of pacifism. Only resistance to military service can bring achievement of pacifism."

The chief speakers at the meeting were Kirby Page, editor of "World Tomorrow," and Rabbi Israel Goldstein of Congregation B'nai Jeshurun. Rabbi Goldstein closed his address with this sentence: "War is doomed in the long run. But pray that ours may be the generation of which it shall be said, 'With that generation the reign of peace began.'"

The Youth's Peace federation, at this mass meeting, adopted the following resolutions:

"Whereas, Prof. Einstein in his immortal address on 'Militant Pacifism' before the New History society on Dec. 14, 1930, declared: 'The real pacifists, those who are not up in the clouds, but who think and count realities, must give up idle words, and fearlessly try to accomplish something of definite value to their cause'; and whereas in the same address he suggested refusal of military service, both in time of peace and in time of war, and recommended the organization of all people in all parts of the world who subscribe to these principles.

"Therefore, be it resolved that we recommend the full adoption of Prof. Einstein's suggestions and that we work for the enrollment of an army of peace first among our young members, second among all the peace societies, and third among the students in the schools, colleges and universities the world over; and recommend also the creation of an effective organization to carry out the principles of international peace contained in this resolution.

"We further recommend the adoption of the button bearing the sign '2 per cent' to be worn by our members and by all those who sincerely sympathize with this plan, and may we work wholeheartedly so that the children of humanity may become the embodiment of this declaration: 'Let no man glory in this, that he loves his country; let him rather glory in this, that he loves mankind.'"

Among the cooperating organizations represented at the mass meeting were the Civic club, junior group; Epworth league, N. Y. district; International club; New York committee Fellowship of Reconciliation; Seven Arts club; Woman's International league for peace and freedom, junior group; Young People's socialist league of greater New York, and the Pioneer Youth of America.

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Chicago Court Convicts Killer

Lingle Murderer Is First Gangster to Be Sentenced—Others in Net—Dr. Stone Is Honored

(*Correspondence from Chicago*)

CHICAGO, April 6—It seems incredible, but it is a fact, that until this past week not a single gang killer in Chicago had been apprehended and convicted. The murders have been committed literally by the score, many of them in broad daylight and in the midst of crowds, and yet the murderers could not be brought to justice. When, however, Jake Lingle, the underworld reporter of the Chicago Tribune, was shot last June in the Illinois Central subway just off Michigan avenue, gangland overstepped the mark. Relentless pursuit of the killer by the Tribune, State's Attorney John A. Swanson, Patrick Roche, chief investigator for the state's attorney's office, and others associated with them, finally brought about the apprehension and conviction of Leo Brothers, a hired St. Louis gangster. The men who hired him, however, have not been taken, and it is to be hoped that the pursuit will not be ended until they, too, are seized. The punishment, 14 years imprisonment, is light, but the important matter is that gangland's supposed impregnability has been demonstrated to be vulnerable.

* * *

Other Gangsters Caught in Net

An interesting sidelight on the situation is the apprehension of other gangsters as a consequence of the hunt for Lingle's killers. When the net was spread it picked up others besides the one sought. George Barker, labor racket boss, has been returned to prison. William White has been convicted of the murder of a policeman five years ago—a crime which, apparently, the authorities had forgotten. James Sammons has been returned to Joliet to serve out 30 more years of a 50 year sentence for murder, from which he had been illegally released. James Traum, leader of a band of Indiana terrorists, is in Leavenworth penitentiary, and Ted Geisking, his most notorious gunman, is in prison at Pendleton, Ind. Gangland is by no means defeated, but it has been shown that it is not immune. A nationwide hunt has resulted in the capture of Fred H. Burke, called by police "the most dangerous man alive." He was wanted by the Chicago authorities on the charge of being the leader of the Clark street machine gun massacre on St. Valentine's day, 1929, and for other crimes; but the Michigan authorities apparently had a prior claim upon him as the murderer of Patrolman Charles Skelly in St. Joseph. Burke has been taken to Michigan to stand trial. Al Capone, charged with vagrancy, has been released. Apparently he is still solvent.

* * *

Easter in the Churches

To turn to pleasanter things, let it be recorded that the churches were crowded for the Easter Sunday services. Cardinal Mundelein celebrated solemn pontifical high mass in Holy Name cathedral at 11 o'clock; Bishop George Craig Stewart was the preacher at St. James Episcopal cathedral; Dean Charles W. Gilkey preached at the University of Chicago chapel (this was the service I attended; hundreds were turned away for lack of seats); Bishop Edwin Holt Hughes preached at the Sunday Evening club. A magnificent Easter pageant written by Prof. Fred Eastman was presented Sunday evening at the University of Chicago chapel by the Chicago theological seminary players and the University choir. The music for the pageant was prepared and directed by Mr. Cecil Michener Smith. The Holy Week and Good Friday services throughout the city were memorable.

* * *

John Timothy Stone Chapel Dedicated

Fourth Presbyterian church commemorates the notable 21-year ministry of Dr. John Timothy Stone with a chapel named in his honor, which was dedicated at the close of yesterday morning's service. The chapel is pronounced to be one of the choicest bits of ecclesiastical architecture in America. A plaque dedicates the building "to the glory of God and in grateful appreciation of the ministry of John Timothy Stone, sixth pastor of the church, during whose ministry this edifice was built." New art windows and an altar of exquisite carving have been installed. Those who took part in the dedicatory service were Dr. Harrison Ray Elliot, Dr. Stone's successor; Dr. Robert Clements and Dr. Alfred H. Barr, of Presbyterian seminary; and Rev. W. S. Meyer, assistant pastor.

* * *

The Churches Help in the Unemployment Crisis

A survey of the help given by Roman Catholic, Protestant, and Jewish churches during the unemployment crisis shows that, to date, about $1,000,000 has been raised and spent in addition to the help given by church members in raising the $5,000,000 governor's fund for the relief of the unemployed. The Protestant churches, according to the church federation report, raised more than $500,000 in cash, and have distributed many thousands of baskets of food, hundreds of tons of coal, and innumerable bundles of clothes to the poor. Another $250,000 has been provided for the work of institutional churches, neighborhood houses, etc., which have dispensed help in needy neighborhoods. Jobs have been provided for 5,280 persons. Mr. Mee, of the federation, wisely comments: "The churches have been benefited by their sacrifices, establishing new bonds between themselves and unchurched people." The governor's commission reports that no fewer than 70,000 families have been helped by their services.

* * *

And So Forth

Vice-president Frederic Woodward, of the University of Chicago, has been appointed a member of the commission which will investigate the religious, educational, and medical missions in India, China, and Japan, for the Laymen's foreign missions inquiry.

CHARLES T. HOLMAN.

Withdraw from The Southwest

Congregationalists Abandon Work in Texas—Conservative Policy Blamed for Lack of Success

(*Correspondence from the Southwest*)

WACO, TEX., March 27.—The withdrawal of the Congregationalists from the southwest is interpreted by E. D. Leach, of Beaumont, who writes this correspondent as follows: "I feel that you might be interested in knowing that the Congregationalists have decided to abandon their work in the southwest. Practically all of the churches in this section have been receiving missionary aid which has been withdrawn as of March 31. As you know, Congregationalism has never made any headway in the south. To my mind—and I am a Congregationalist—their policy was all wrong. There is an opportunity in the south for liberal churches, but the Congregational churches in the south have not been liberal. The home missionary society has refused to support a really liberal church in this section, consequently the only thing left for them to do was to go into competition with established churches. This has proved a failure. The fact that there is a field for liberal churches in the south is shown by the Unitarians. With much less expense and effort they have made far more headway than the Congregationalists. . . . To my mind, the whole effort of the Congregational home missionary society has been a failure."

* * *

Darrow's Perennial Debate Reaches Texas

Clarence Darrow recently toured Texas. In several cities he succeeded in inducing a Catholic, a Protestant, and a Jew to appear on the same platform with him, representing the four schools of thought. In Waco both Baylor university and the high school auditoriums were denied Mr. Darrow and the proposed religious representatives on the assigned reason that no occasion existed for combining to give the famous agnostic a large audience for the exploitation of his unbelief before numbers of young, immature minds. This view was strongly upheld by the editor of the Baptist Standard.

In Dallas a different attitude prevailed, and the "four-ringed circus," as newspapers called it, was held in the largest auditorium in the city. The editor of the Christian Courier, Dr. L. N. D. Wells, pastor East Dallas Christian Church, said: "After listening to a Jewish rabbi on 'Why I am a Jew,' to a Roman Catholic on 'Why I am a Roman Catholic,' to an agnostic on 'Why I am an Agnostic' and to a Protestant on 'Why I am a Protestant,' I left the hall with a profound impression that Jew, Catholic and Protestant were not so far apart after all. Basically, the difference is a matter of approach to the same God. I went to the hall with some misgivings as to the wisdom of the whole scheme; I came away greatly gratified with the consciousness that even an outstand-

ing agnostic had nothing to say for his cause."

Mr. Darrow declared in San Antonio that he would not like to live in Texas, because the state was too religious for him. Some Texans replied that if the little religion observable here spoiled this as a possible habitat for him, it was small wonder to them that he preferred Chicago.

* * *

Protests Against Large Sunday School Buildings

Dr. Jeff D. Ray, professor of homiletics and pastoral theology in the Southwestern Baptist seminary, Fort Worth, has taken up the protest being voiced by Baptist mission secretaries against huge expenditure upon the part of local congregations for Sunday school buildings. "Southern Baptists are so cluttered up with this kind of baggage that they cannot mobilize their army." He attributes the situation to the aggressive leadership of the denomination's own agencies in promoting such buildings. "How did we get that?" he asks. "These promoters show us that we must have graded Sunday schools and proper houses. They then show us how we could borrow money to put up the building; we yield and sell ourselves to a loan company, so that the major part of our church income is tied up for at least ten years to pay this debt or else we are likely to lose the property." Meanwhile the offending churches point to the fact that the chief missionary income of the denomination is derived from the very churches which have enlarged and are seeking to train their increased constituencies in missionary support.

* * *

Church Owns a Gusher

Spring Hill church, Rev. W. R. Harber, pastor, near Longview in east Texas, is rejoicing over a big oil well which gushed in one day last week. The church held a jubilation prayer-meeting. It is not known whether the proceeds will be divided among the membership or voted to benevolent causes. Churches with similar fortune in Texas, Arkansas, Oklahoma and Louisiana have not pursued a uniform policy. JOSEPH MARTIN DAWSON.

BOOKS RECEIVED

They Crucify and Crucify, by E. L. Keller. Cokesbury Press, $1.50.

St. Loe Strachey: His Life and His Paper, by Amy Strachey. Brewer & Warren, $5.00.

Dynamite: The Story of Class Violence in America. Viking Press, $3.50.

George Washington, the Son of His Country, by Paul Van Dyke. Scribners, $2.50.

If I Be Lifted Up, by S. M. Shoemaker. Revell, $1.50.

God in the Slums, by Hugh Redwood. Revell, $1.25.

The Realm of the Air, by C. F. Talman. Bobbs-Merrill, $4.00.

Introduction to Anglo-American Law, by Hugh Evander Willis. Indiana University Bookstore, $2.00.

The Book, by W. H. Harvey. Mundus Pub. Co., Rogers, Ark., $25.

The Kingdom of God in the New Testament, by Ernest F. Scott. Macmillan, $1.75.

Between Two Worlds, by Daniel A. Poling. Harpers, $2.00.

Why I Am a Preacher, by Uldine Utley. Revell, $1.50.

Nature and Bird Stories for Children, by Emma Florence Bush. Revell, $1.50.

The Ten Commandments, a Present Day Interpretation, by John Alexander Hayes. Revell, $1.50.

After 2,000 Years, by G. Lowes Dickinson. Norton, $2.00.

General Catalogue of the Meadville Theological School, 1844-1930. Beacon Press, $1.00.

$ Dollar Books $

Catholicism and the American Mind :: W. E. GARRISON

What do Roman Catholics really believe? Do they hold that the church is supreme over the state? What would Catholics do about the public schools if they had the power? Such questions as these are considered by Dr. Garrison in his book, which, says the Outlook, is "written with real knowledge and fine temper."

The Scandal of Christianity
PETER AINSLIE

"The greatest scandal of civilization," says Dr. Ainslie, "is that Christians have not learned how to behave toward one another." This book strikes straight at the underlying causes of the spirit of disunion. An urgent and tolerant plea for a United Protestant church.

Christian Humanism
RUSSELL HENRY STAFFORD

Dr. Lucius H. Bugbee, now head of the department of church school literature of the Methodist church, says: "It is an opportune time for some one to emphasize as clearly as Dr. Stafford has done that there is a Christian humanism shot through and through with theistic faith."

The United States of Europe
PAUL HUTCHINSON

Although the plan for a united Europe has been before the world for many months, there are thousands of supposedly intelligent leaders who do not know just what such a scheme involves. This book is clearly written and illuminating.

Community Churches
DAVID R. PIPER

The most satisfactory handbook on the history of the community church movement. Indicates just how these churches are organized and carried on.

Tinker and Thinker: John Bunyan
WILLIAM H. NELSON

Here is the story of a man who believed something, and his belief expressed in his life and books has been and will always be a shining light in a world of unbelief.

Straight Answers to Life Questions
COPELAND SMITH

For ministers who would aid those who have personal problems; and for every layman who has such problems.

What and Why in China
PAUL HUTCHINSON

Gives the background needed for a real understanding of modern developments in China.

20th Century Love Poems
Caroline M. Hill, Compiler

Poems by Angela Morgan, Edna Millay, Sara Teasdale and a hundred others.

The Third Weaver
Emily Calvin Blake

Not a sensational novel, but sincerely American; a life tapestry woven with rare vividness and beauty.

White Peaks and Green
Edna Romig Fuller

Poems of mountains, valleys, gardens, everyday people. The book is beautifully bound.

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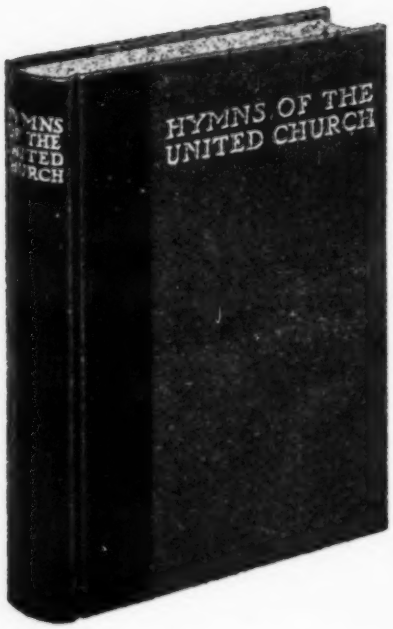

HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON and
HERBERT L. WILLETT, *Editors*

Published by

In either
Cloth or Half-leather
Editions

Willett, Clark & Colb
440 S. Dearborn St., Chica
200 Fifth Ave., New York

CHICAGO PRINTERS, INC.

ISSUE 16

XUM